

THE
second part of the Booke
of Christian Exercises, apper-
taining to Reso-
lution.

OR
A Christian Directorie, guiding
all men vnto theyr sal-
uation.

Written by the former Au-
thor R. P.

Psal. 27. ver. 4.

One thing haue I requested of the
Lorde, and that I will demaunde still,
which is, to dwell in his house all the
dayes of my life; to the ende I may
know and doe his will.

AT LONDON,
Printed by I. Roberts, for
Simon VVaterfon, dwelling
in Paules Church-yard, at the
signe of the Crowne.



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To the Christian Reader health.

CVITEOUS Reader, not many
yeres since a booke was pub-
lished, *Of Christian exercise,*
appertaining to Resolution:
written by a Iesuite beyonde the
Seas, yet an Englishman, named M.
Robert Parsons, which booke M.
Edm. Bunny, hauing diligently peru-
sed, committed to the publique view
of all indifferent iudgements, as glad
that so good matter proceeded from
such infected people, and that good
might rise thereby to the benefit of
others. Since the manifestation of
that booke, the first Author thereof
named M. *Parsons*, hath enlarged
the same book, with a second part &
new Additions, wherein he hath con-
cluded and finished his whole intent
of the Resolution, & that vppon spe-
ciall causes, as himselfe sets downe
in the praeface in this manner.

Being admonished by the wri-
tings of diuers, that since the publi-
shing of my first booke, it hath been
mistaken in two principall poynts.
First, that I speake so much of good
works & so little of Fayth. Second-
lie, that I talked so largely of Gods
iustice,

To the Reader.

justice, & briefly of his mercy. Beside, conceiuing by the information of many, that diuers persons hauing a desire in themselves to read the former booke, but yet being weak & fearful to be touched so neere in conscience, as they imagined that booke did, durst neuer intermedle therewith, being informed there was nothing in the same wherewith to entertain themselves, but only such vehement matter of perswasion, as woulde greatly trouble & afflict them. For remedie of which inconueniencie, I haue framed this second part of that work, & therein inserted diuers Chapters, and discourses of matters more plausible, and of themselves more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the spur of more earnest motion to perfection.

Heerevpon grew the occasion of his framing his second booke, which being perused by sundry learned men who haue thought it as worthy to be seene as the first, is now (gentle Reader) presented to thy view: reade it indifferently, and iudge thereof, as thou findest occasion.

Of

OF THE MANIFOLDE
perrils that ensue to the world by
Inconsideration.

*And how necessary it is for every man
to enter into cogitation of his
owne estate.*

Chap. I.

THE Prophets and Saints of
God, who from time to time The chari-
haue beene sent by his mer- table pro-
cifull prouidence to aduertise ceeding of
and warne sinners of theyr pernilous God by his
estate and condition for sinne, haue Prophets.
not onely fore-tolde them of theyr
wickednes, & imminent dangers for
the same, but also haue reuealed the
causes thereof, whereby they might
the easier prouide remedie for the in-
conueniences to come.

Such is the charitable proceedings
of our most mercifull Lord with the
chyl dren of men. And among other
causes, none is more generall, or oft-
ner alledged, the lack of confide-
ration; by which, as by a common
snare, and deceite of our aduersarie,
A 3 most

The danger
of Inconsi-
deration.

Of inconsideration.

most men fall into sin, and are holden also perpetually in the same, to their finall destruction and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobilitie & Gentrie of Iurie, that gaue theselues to banquetting and disport, without consideration of their duties towards God, repeateth often the threat of *woe* against them, and then putteth downe the cause in these words, *The Lute, & Harpe, and Timbrell, and Shalme, and good wine, abideth in your banquets, but the workes of God you respect not, nor haue consideration of his dooings.*

*Esay, 5,
The sensuall
life of the
Iewish gen-
trie.*

And then ensueth, *Therefore hath hee enlarged her soule, and opened his mouth without all measure or limitation, and the stoute, and high, and glorious of this people shall descend into it.*

Heere are two causes (as you see) and two effects linked together, of these Iewes damnation, the one depending of the other. For as good cheere and sensualitie, brought these men to inconsideration of **G O D S** works and proceedings towards sinners: So inconsideration brought them to the mouth and pits brimming of hell. I say, that inconsideration of

Of inconsideration.

of Gods workes towardes sinners,
brought much to this perill, for that
it followeth in the very same place;
*And the Lord of hosts shall be exalted
in iudgement, & our holy God shall be
sanctified in iustice,* as if he had said,
that albeit you wil not consider now
Gods iudgement and iustice amidst
the heat & pleasure of your feasting,
yet shall he, by exercising the same
vpon you heereafter, be knowne, ex-
alted, and sanctified throughout the
worlde. The like discourse maketh
God himselfe by the same Prophet,
to the daughter of Babilon, and by
her to euery sinfull and sensual soule, *Fla*
figured by ~~the same~~ Come downe
(saith hee) and sitte in the dust thou
daughter of Babilon, thou hast sayd,
I shall be a Lady for euer, & hast not
put vpon thy heart the thinges that
thou shouldest, nor hast thou had re-
membrance of thy last end, &c.

Now therefore harken thou delicate
(daughter) which dwellest so confi-
dently, there shal come vpon thee an
cuill, whereof thou shalt not know
the off-spring, and a calamity shall
rush vpon thee, from which thou
shalt not be able to deliuer thee. A
miserie shall ouertake thee vpon the

The daugh-
ter of Babi-
lon forget-
teth her end.

Of inconsideration.

suddaine, vvhich thou shalt not knowe. &c.

Holy Ieremie, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Saphonias, and himselfe, (all which Prophets liued within the compasse of one hundred yeeres) had foretold to be imminent vppon the worlde: not onely to Samaria and the tenne Trybes of Israell, which were nowe already carried into banishment to the furthest parts of the east, but also to the states & Countries that most flourished at that time, (as by name

~~the~~ ^{the} ~~Reint.~~ ^{Reint.} ~~Damasc.~~ ^{Damasc.} ~~Tyrus,~~ ^{Tyrus,} ~~to Babylon,~~ ^{to Babylon,}

Sidon, Moab, and finally to Ierusalem and Iudea it selfe, which he foresaw should soone after most pittifully be destroyed) when he sawe also by long experience, that neyther his words, nor the wordes and cryes of the other fore-named Prophets, could any thing moouē the harts of wicked men, he brake forth into this most lamentable complaint, *Desolatione desolata est omnis terra, quia nullus est cogitet corde.* The whole earth falleth into extreame ruine and desolation, for that there is no man which

4, Reg. 15,
and 17.

The complaint of Ieremie for inconsideration.

Of inconsideration.

which considereth deeply in his hart.

This complaint made good Ieremie in his dayes for compassion of his people, that ran miserably to perdition for want of consideration.

And the same complaynt vwith much more reason, may euery good Christian make at this time, for the infinite soules of such as perishe daily by incōsideration. Wherby, as by a generall and remediless enchantment, many thousande soules are brought a sleepe, and doe find themselves within the gates of hel, before they misdoubt any such inconuenience, being led through the vale of this present life as it were blindfolded, with the vaile of carelesse negligence, like beasts to the slaughterhouse, and neuer permitted to see their owne danger, vntill it bee too late to remedy the same. *Propterea* *Esay, 52.*
captiuus ductus est populus meus, quia non habuit scientiam, sayth God by the mouth of Esay. Therefore, & for this cause is my people ledde away captiue in all bondage & slavery to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no fore-sight of the times to come, no consideration

Of inconsideration.

of their danger. Heerehence floweth all the misery of my people, and yet this is a mystery that all men will not know.

The mystery
of inconfi-
deration.

Iob, 4.

VWill you see what a mystery and sealed secret this is? Harken then how one describeth the same, and with what circumstaunces. Furthermore (saith hee,) a certaine hidden word was spoken vnto me, and mine eare (as it were by stealth) receaued the veines of his whispering; it was in the horror of a vision by night, when dead sleep is wont to possesse men: feare came vpon me and trembling, and all my bones were extreamey terrified. At length a spirit past by in my presence, whereat the haire of my flesh stood vp in horror. There stood before me one whose face I knewe not. His image was before mine eyes, & I heard his voyce, as the sound of a soft ayre.

Iob, 4.

Hetherto is described in what manner and order this secret was reuealed, but now, what said this vision or spirit (thinke you) at the last? truly, he made a short discourse, to prooue by the fall of Angels for their sinne, that much more, *qui habitant domus luteas, & terminum habent fundamentum,*

Of inconsideration.

tum, cōsumuntur velus tinea, et de mane vsque ad vespērā succidentur, they **A collection to be noted.**
 who dwell in houses of mortar, (as all doe, whose bodies are of flesh) and they which haue their foundation of earth, (as most folke of this world haue, that put their cōfidence in things of this life) they must all consume by little and little, as the cloth doth by the moth, & at length they must vpon the suddaine (within lesse space perhappes then is from morning to night) be cut downe and dispatched, when they thinke least of it.

And to shew that heerein standeth a poynt of high secrecie (I meane to cōsider & ponder wel this discourse) hee maketh this conclusion in these wordes immediatly following. *Et quia nullus intelligit, in aeternum peribunt.* And for that fewe or none of these men before mentioned, who haue such earthly foundations, doe vnderstande this poynt aright, (I meane of theyr suddaine death, and Lack of cō- cutting off from this worlde) there- sideration, fore must they perrish eternally, and cause of e- this is a secret which fewe men will ternall de- beleeeue. *Vir insipiens, non cognoscet,* struction.
 (saith Dauid) & *stultus non intelliget* Psalm, 91.
hec.

Of inconsideration.

A poynt
that fooles
wil not con-
sider.

hec. An vnaduised man will not learne these thinges, nor will a foole vnderstand them. But what things? it insueth in the same place; howe wonderfull the workes of God, and how deepe his cogitations are about sinners, who spring vp as grasse (and flourish in this world) *ut intereat in seculum seculi*, to the end they may perishe for euer and euer.

The Prophet Daniel had many visions, & strange reuelations of great and high misteries; but one among all other (and this is the least) of the most dreadfull iudgements of God, vpon sinners in the end of the world. The Vision was by the Riuer Tygris; where, as diuers Angels were attending about the banks, so vpon the water it selfe stode one in the likenesse of a man, of exceeding dreadfull maiestie; his apparrell being onely linnen, through which his body shined like precious stone, his eyes like burning lamps, his face like flashing lightning, his armes & leggs like brasse enflamed, and his voyce as the shoute of a whole multitude of people that should speake together. This was Christ by all interpretation, at whose terrible presence when
Daniel

Dan 10.

A most terrible vision
of Daniell;
wherein he
saw Christ.

Of inconsideration.

Daniel fell downe dead, he was erected againe by an Angell, and made strong to abide the vision, and so hauing heard and seene the most wonderfull things that in his book he recounteth, he was bold to aske a question or two, for better vnderstanding thereof: & his first question was, *How long it shold be ere these wonderfull things tooke their end?* Wherunto the man vpon the water aunswere-

Dan. 12.

red, by stretching foorth both his brazen armes to heauen & swearing strangely by him that liueth for euer, that it should be *A time, and times, and halfe a time.* Which aunswere, Daniel not vnderstanding, began to question further, but he was cut off with this dispatch: *Goe thy way Daniell, for these speeches are shut vp and sealed, vntill the tyme preordayned.*

A secret.

And yet for his further instruction, it was added in the same place; *Impie agent impij nec intelligent:* wicked men will alwayes doe wickedly, and will not vnderstand these misteries, albeit we should neuer so much expound them.

Dan. 12.

Whereby, as by all the rest that hetherto hath been aledged, is made apparant, that inconsideration, negligence,

Wilfull ignorance.

Of inconsideration.

ligence, carelesse ignorance, and lack of vnderstanding in our own estates, and in Gods iudgements and proceedings with iniquity and sin, hath beene a bane, and a common perdition of retchlesse men from time to time.

The cause
of so much
sinne at this
day.

Iob, 15.

And if wee will turne our eyes to this our age, much more shal we see the same to be true. For, what is the cause (think you) why at this day we haue so many of those people, who holy Iob doth call *abominable*, that *drinke vp iniquity as beasts drink water*? that commit all sinne, all iniustice, all turpitude, without remorse or scruple of conscience?

Luke, 19.

What is the cause of this (I say) but lacke of consideration, lacke of vnderstanding, lacke of knowledge? For as Christ sayd to Ierusalem touching her destruction, *Si cognouisses et tu, &c.* If thou also (ô sinful soule) didst knowe what hangeth ouer thy head for this carelesse life of thine, if thou (daughter of Babilon) wouldst remember and ponder in thine hart, what shal be the end of thy delights, thou wouldest not liue so pleasantly as thou doost: *Nunc autem abscondita sunt ab oculis tuis.* But nowe
saith

Luke, 19.

Of inconsideration.

faith Christ, these thinges are hidden from thine eyes.

Not, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that Voluntary say to God, *scientiam viarum tuarum* inconsideration. *nolumus* we wil not haue vnderstanding of thy wayes; one of them *qui* *Iob, 21.* *sūt rebelles lumini*, that are rebellious against the light and illumination of Gods grace; one of them, *qui nolunt* *Iob, 23.* *intelligere vt bene agent*, that will not vnderstand to doe well, and finally, one of them, *qui declinant auresne* *Prou, 28,* *audiant Legem* that turne away their eares, to the end they may not heare Gods law; *quorum oratio est execrabilis*; whose, not onely life, but also prayer is execrable and detestable in the sight of their Maker.

Truely, nothing in reason can be lesse tollerable in the presence of Gods Maicesty, then whereas he hath published a Lawe vnto vs, vvith so *Deut. 6.* great charge to beare it in minde, to *and 11,* ponder in hart, to study & meditate *Iesua, 1,* vpon it both day and night, at home *Psal 118.* and abroad, at our vprising and our *Eccle 6.* downe lying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight;

Of inconsideration.

light; that wee should notwithstanding condemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

Eccle. 7.
The first
cause why
men flee
considera-
tion.

Acts. 24.

Iosep. lib. 20.
antiq. cap. 5.

But the holy Ghost hath layde downe the reason hereof long agoe in these words, *Cum sit timida nequitia testimoniū condemnationis*. For that wickednes in it selfe is alwaies feareful, it giueth witness against it selfe of damnation, when so euer it thinketh of the Law of God, or of honesty. So Fœlix the Gouvernour of Iurie, when S. Paule began to talke of *iustice, chastity, & Gods iudgements* before him, he was wonderfully asfeard and said to Paul, *that he should depart for that time, & that he would call for him afterward, when occasion should require*. But he neuer did, and what was the cause, for that (as Iosephus testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Paules speech, was not his true wife, but taken by allurement and violence from another, & therefore it offended them both to heare preaching of chastity.

This then is one principall cause,
why

Of inconsideration.

why men of this world will not enter into consideration of their owne estate, and of Gods commaundements, least they should read and see their owne faults, and beare witnesse against themselves of their own condemnation. Where-vnto the holy Scripture annexeth another cause, not far vnlike to this, which is, that worldly men doe so drowne themselves in the cares and cogitations of this life, as they leaue in their minds no place to thinke vpon Gods affaires, which are the busines of their owne soules.

The second
cause why
men flee cō-
sideration.

This expresseth Ieremie the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him; yet no man (saith he) would enter into consideration, or say with himselfe, *What haue I done?* and reason, *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set vpon their owne courses and wayes, and doe runne in the same with as great vehemencie and fierce obstination, as a furious armed horse,

Ierem. 7.

Ierem. 8.

Of inconsideration.

horse, when he heareth the Trumpet in the beginning of a battaile. By which comparison, the holy Ghost expresseth very liuely the irrecoverable state of a settled worldly man that followeth greedily his owne designments in the negotiation of earth.

The third
cause of in-
considera-
tion,

Wisdom, 15

Eccle. 8.

These are two of the chiefe causes of inconsideration, I meane wilfull malice and obstinate corruption in the vanities of this life. And yet mentioneth the Scripture, a third sort also of inconsiderate men, who neither of direct malice, nor yet of great oecupation in worldly affaires, do neglect consideration, but rather of a certaine lightnes and idle negligence, for that they will not trouble theyr heads with any thing but disport and recreation, of whom it is written, *estimauerunt Iusu esse vitam nostram*: They esteeme this life of ours to be but a play-game. And in another place of the same men: *Ita securi viuunt quasi in storum facta habeant* They liue as securely & confidently without care and cogitation, as if they had the good works of iust men to stand for the. But as the holie Ghost pronounceth in the same place, *hoc vanissimum*: this is vanity
and

Of inconsideration.

and folly in the highest degree.

For as in thinges of this life, hee were but a foolish Merchant, that for quietnes sake would neuer looke into his owne account booke, whether he were behind hand or before, and as the ship-maister were greatly to be laughed at, that for auoyding of care, would sit downe and make good cheere, & let the ship go whether she would; so, much more in the busines of our soule, it is madnes and folly to flie consideration for eschewing of trouble, seeing in the end this negligence must needs turn vpon vs more trouble, and irremediable calamity.

For as Ieremie sayth to all such men, *in nouissimo die intelligetis ea*, in the end of your dayes, you shall not choose but know and see, & vnderstand these things, which nowe for delicacy you wil not take the paines to thinke of. But when shall this be throw you? he telleth plainly in the same place: *When the fury of the lord shall come forth as a whirle-wind, and shall rush and rest vpon your heads as a tempest*: then shall you know and vnderstand these things.

A comparison.

Iere. 30, 23.

In the end cuill men shall vnderstand, whether they will or no.

It seemeth that the Babylonians were

The exam-
ple of the
Babylonians.

Esay, 21.

were a people verie faultie in this poynt of consideration, (as all weal-thie people are) not onelie by that which before hath been touched of the daughter of Babilon, that would not consider her ending dayes; but also, for that not long before the most terrible destruction of that great Citty by the Medes & Persians, God cryed vnto her in these words: My deerely beloued Babylon, put aside the Table, & stand vpon thy watch, rise vp you Princes from eating and drinking, take your Targets in your hands: go, and set a watchman vpon the walls, and whatsoeuer hee seeth, let him tell you.

And then was there a watchman set vpon the walls, and a Lyon to denounce with open mouth, whatsoeuer danger he saw comming towards them. And God taught the Prophet to crie in this sort to theyr Sentinell or watchman: *Custos quid de nocte? Custos quid de nocte?* Thou Watch man, what seest thou comming towards thee by night? what espiest thou (ô Sentinel) drawing on vs in the darknes.

By all which circumstance, what els is insinuated, but that God would haue

Of inconsideration.

haue vs stand vpon our watch, for that his iudgments are to come vpon the world by night, whē men least think thereof? they are to come as a thiefe at midnight, as also in another place wee are admonished, and therefore happy is the man that shall be found watchfull. But nowe the doore and sole entrance into this watch, whereof the security of our eternal life dependeth, can be nothing else but consideration, for that where no consideration is, there can be no watch, nor fore sight, nor knowledge of our estate; & consequently, no hope of our saluation, as holy Saint Bernard holdeth; which thing caused that blessed man to write fiue whole bookes of Consideration to Eugenius.

Wee must stand vpon our watch,

Consideration the only doore to our watch.

Bernard. l. I, de consi.

Consideration is the thing that bringeth vs to knowe God and our selues. And touching God, it layeth before vs his Maiesty, his mercy, his iudgments, his commandements, his threatnings, his promises, his proceedings with other men before vs, wherby we may gather, what we also in time must expect at his hands.

And for our selues, consideration is the key that openeth the doore to the

Of inconsideration.

The many
commodi-
ties of con-
sideration.

the closet of our heart, where all our Bookes of account doe lye; it is the looking-glasse, or rather the very eie of the soule, whereby she taketh the view of her selfe, & looketh into all her whole estate; into her riches, her debts, her duties, her negligence, her good gifts, her defects, her safety, her danger, her way shee walketh in, her course she followeth, her pace shee holdeth, and finally, the place & end where-vnto she draweth. And without this consideration, shee runneth on headlong, into a thousand brakes and briers, stumbling at euery step, into some inconueniency or other, and continually in perrill of some great and deadly mischief.

And wonderfull (truely) it is, that in all other businesse of this life, men can see and confesse, that nothing may be begunne, prosecuted, or well ended, without consideration; and yet in this great affaire, of winning heauen, or falling into hell, few think consideration greatly necessary to be vsed.

Effects of
considera-
tion.

I might stand heere to shewe the infinite other effects and comodities of cōsideration, that as it is the watch or larum bell, that stirreth vp and a-
wake-

Of inconsideration.

wakeneth all the powers of our mind; the match or tinder, that conceaueth & nourisheth the fire of deuotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forward to all vertuous, zealous, and heroycall acts; and the thing indeede, that giueth both light life, and motion to our soule.

Our faith is confirmed & increased by consideration of Gods works and miracles: our hope by consideration of his promises, and of the true performance therof to all them that *How al vertues are stirred vp and quickned by cōsideration* euer trusted in him: our charity or loue to God, by consideration of his benefits and innumerable deserts towards vs: our humility by consideration of his greatnes, & of our own infirmity: our courage & fortitude, by contemplation of his assistance in all causes for his honor: our contempt of the world, by consideration of the ioyes of heauen eternall; and so all other vertues both morrall & diuine, doe take their heat quickning, and vitall spirit from consideration.

By the exercise of consideration & meditation, holy David saith, that he felt a burning fire or flame within *Psal. 38.* his

Of Inconsideration.

Psal. 76.

his breast; that is, the fire of zeale, the fire of seruour in religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, he swept and purged his owne spirit: vvhich is to be vnderstoode, from the dust of this world, from the dregs of sin, from the contamination and coinquination of humane creatures, for that consideration indeede, is the very fan that seuereth and driueth away the chaffe from the corn.

The exercise of holy men touching consideration.

Gene. 24.

The first three Patriarches.

For which cause wee shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. Which was to goe soorth towards night into the field, *ad meditandum*, that is, to meditate, consider, & ponder vpon the works, iudgements, and commaundements of God. And this hee did beeing but a childe and vnmarried, (farre different from the custome of young Gentlemen now adayes, who
fre-

Of inconsideration.

frequent the fieldes to followe theyr vanities,) and as little Isaack could not haue that custome but from his Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob againe to his posterity.

And as for Moises, & his successor Iosua, it may easily bee imagined howe they vsed this exercise, by the most earnest exhortations, which they made thereof to others, in theyr speech & wrytings. The good kings of Iuda also, notwithstanding their many great temporall affaires, doe testifie of themselues cōcerning thys exercise; as Dauid almost euerie where, that the commaundements of GOD were his daily meditation, not onely by day, and that *tota die*, al the day, *et per singulos dies*, euery day, *et in matutino*, in the morning, *et septies in die*, seauen times a day, but also hee insinuateth thys custome by night; *meditatus sum nocte cum corde meo*. I do meditate by night in my hart, vppon thy commaundements, O Lord; signifying heereby, both hys watchfulnesse by night when other men were a sleepe, and the hartie care that hee had of thys exercise, which wee esteeme so litle.

Moses and
Iosua.

Iosua, 1,
Deut, 6,

K. Dauid.

Psal, 38, 62,
and 118,

Psalme, 76,

Of inconsideration.

King Salomon.

Eccle. 6.

King Ezechias.

Esay, 58,

Esay, 26,

The consideration that Job vsed, & the fruites thereof.

Iob, 23,

Salomon also King Dauids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, *to haue continuall and daily cogitation in this affaire.* Which if him selfe had continuell still, it is likely he had neuer fallen from God by womē as he did. The good K. Ezechias is reported to haue meditated like a Doue, that is, in silence & solitarines with himselfe alone, which is the true way of profitable meditation. Esay testifieth of his owne watching by night in this exercise, and howe hee did the same with his spirit alone, in the very bowels of his hart.

Holy Iob maketh mention, not onely of his manner of considering, but what also hee considered, and what effect he found in himselfe by the same. First hee considered (as I said) the waies foot-steps, and commandements of God; and then his dreadfull power; to wit, howe no man was able to auert or turne away his cogitation, but that his soule did what it pleased, & by this (saith he) *considerans eū timore sollicitus*, I am made sollicitous or watchfull with feare, when I consider him.

In

Of inconsideration.

In which words he insinuateth two most excellent effects of consideration; First, the feare of God, of which it is written, *Salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, that by this feare he was made solicitous, watchfull, and diligent in Gods seruice, of which the Prophet Micah saith thus. *I wil tell thee, O man, what is good, & what the Lord requireth at thy handes, to wit, to doe iudgement, and loue mercy, & to walke solicitous and watchfull with thy God.*

But thou, ô holy & blessed man Iob, did this exercise bring forth in thee, so great terror & feare of God: & so carefull watchfulnes for obseruing his commandements? nowe I see well the cause why thou writest of thy selfe, that thou diddest doubt & feare all thy works & actions, were they neuer so circumspect. But what shall we say now adaies (most happy Saint) who do not doubt so much as our own dissolute, carelesse, and immoderate actions, who feeble no terror of God at all, nor do vse any one iote of watchfulnes in obseruing his commaundements? truly, this proceedeth of nothing els but of inconsideration.

Two effects
of consideration.

Esay, 32,

Micah, 6,

A consideration
vpon
the dooings
of Iob.

Iob. 9.

Of inconsideration.

sideration; it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if we knewe either of these two things aright, (as indeede neyther of them can be wel vnderstoode without the other) it coule not bee but that many of vs would change our wrong courses.

O mercifull Lord, what sinful man in the world would liue as he dooth, if he knew either thee or himselfe as he should doe? I meane, if he considered what thou art; and what thou hast beene to other that haue lyued and continued in sinne as he dooth? Not without great cause cryed so often and earnestly to thee, that holy Doctor of thy church, for obtaining of those two poynts at thine hands; *vt cognascam te, vt cognosca me*, that I may know thee, and that I may knowe my selfe, sayth hee, that is, that I may consider, and feele the true knowledge heereof, for manie men doe know, but with little commoditie.

*August. in
lib. confes.*

Knowledge
and beliefe
in grosse.

Wee know and beleue in grosse the misteries of our faith, that there is a God, which rewardeth good, and euill, that he is terrible in his counsels vpon the sons of men; that there is a hell.

Of inconsideration.

hell for sinners , a heauen for good
liuers, a most dreadfull day of iudge-
ment to come, a straight account to
be demaunded, and the like. All thys
we know and belecue in generall, as
merchandise wrapped vp together
in a bundle. But for that we vnfolde
not these things, nor rest vpon them
in particuler, for that wee let them
not downe into our harts, nor doe
ruminate on them with leysure and
attention: for that wee chewe them
not well in minde by deepe confide-
ration, nor doe digest them in hart,
by the heate of meditation, they re-
maine with vs as a sword in his sca-
berd, and do help vs as little to good
lyfe, (for which they were reuealed)
as a preseruatiue put in our pocket
neuer applyed, can helpe our health.
Wee beare the generall knowledge
of these mysteries locked vp in our
breasts, as sealed bagges of treasure
that be neuer tolde nor opened, and
consequently, wee haue neither fee-
ling, sence, nor motion thereby, euen
as a man may carry fire about him
in a flint stone without heate, and
perfumes in a Pomaunder without
linell, except the one be beaten, and
the other chafed.

A simili-
tude.

Of inconsideration.

The impor-
tance of cō-
sideration.

1. Tim, 4,

All standeth then (good Reader) in
thys one poynt, for direction of our
selues in this life, and for reaping be-
nefit by the misteries of our sayth, &
Religion, that wee alot our selues
time to meditate, ponder, and consi-
der what these thinges doe teach vs.
For as the sicke man that had most
excellent remedies & precious poti-
ons set before him, coulde expect no
profit or ease thereby, if he only did
looke vpon them, or smelled them,
or tooke them in his mouth alone,
or should cast them forth of his sto-
mack againe, before they were set-
led, or had any time to worke theyr
operation, euen so is it in this case of
ours. And therefore with great rea-
son said S. Paule to Timothy, after he
had taught him a long lesſon, *hæc*
meditare, meditate, cōsider, & ponder
vppon these thinges which I haue
shewed you, as if in other speeches
he had said: all that hetherto I haue
tolde you, or written for your in-
struction, and all that euer you haue
heard or learned besides, will auaille
you nothing for your saluation, ex-
cept you meditate and ponder vpon
the same, & doe sucke out the iuyce
thereof by often consideration.

Where-

Of inconsideration.

Wherefore, to conclude this chapter, my deere & wel beloued brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath beene declared, I thought it conuenient in this first front and entrance of my booke, to place the mention and diligent recommendation thereof, as a thing most requisit for all that ensueth. For without consideration, neyther this that I haue said already, nor any thing else that shall or may be said heereafter, can yeld thee profit, as by lamentable experience we see daily in the world, where many millions of men passe ouer their whole age, without taking profit of so many good bookes, so many preachings, so many vertuous examples, so many terrible chastisements of God vpon sinners, which euery where they see before their face. But yet for that they will not, or haue not leysure, or dare not, or haue no grace to enter into consideration thereof, they passe ouer all, as sicke men doe pylls, diuerting as much as they may, both their eyes and cogitations, from all such matters as are vngratefull to them.

The conclusion of the chapter.

The misery of the world

But as good Ieremie sayth, the *Ierem. 22.*

Of inconsideration.

time will come when they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or consolation thereby. Wherefore deere brother, that which perforce thou must doe in time to come, and that perhappes to thy greater damnation, (I meane to enter into consideration of thine owne estate,) doe that now willingly to thy comfort and consolation, for preparing the way to thy saluation. Preuent the day & redeeme the time, according to S. Paules wise counsell; run not headlong with the worlde to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what do I?* whether goe I? vwhat course holde I? what shal be my end? take som time from thy pleasures, & from the company of thy pleasant friends, to doe this, although it be with the losse of some pastime and recreation: for I assure thee it will recompence it selfe in the end, & make thee merry when thy laughing friends shall weepe.

Ephs. 5.

Ierem 7.

The effect
of all the
Chapter
following.

The effect of all the considerations that ensue, is, rightly to know God, for by knowing him, we shall know our selues, & all things else which are
necess.

Of inconsideration.

necessary for vs to know, & without knowing him, all knowledge in the world is vanity, & meere folly. *Hæc est vita eterna*, (sayth our Sauour Christ to his Father) *ut te cognoscant solum Deum verum, et quem misisti Iohn, 17. Iesum Christum.* This is life euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent.

Gods nature and essence wee can not know in this life; but the onely meane to knowe God in this world, The way to is, to know his Maiestie, to know his know God mercy, to know his iustice, to know in this life, his iudgements; to know his hatred against sinne, his fauour to the good, his benefits and promises to all: his grace, his threats, his wayes, his commandements, his dealings towards other men before vs: all vvhich things, the considerations following doe set before our eyes, and consequently, they doe teach vs to knowe GOD aright. Reade then therefore (deere brother) with attention, and remember the wordes that God vseth to vs all; *Vacate et videte quoniam ego sum Deus.* Psalm. 47. Take leysure, and consider that I am a God. It must not be doone in hast, nor (as the fashion

B 5

Of inconsideration.

stion is) for curiosity onely, to reade three or foure leaues in one place, & so in another? but it must be doone with such serious inuention, as appertaineth to so great a busines, which (in truth) is the weightiest, that possible vnder heauen may bee taken in hand. It is the busines whereof Christ meant especially, when he said, *unum est necessarium*, one only thing is necessary. For that all other thinges in this world, are but trifles to this, and this alone of it selfe, of more importance then they all.

Luke, 10.

Parrish

Page 30 & 31

Chap. 1 the 20

THAT

—§§—§§—§§—§§—§§—
THAT THERE IS A
God, which rewardeth good and e-
uill, against all Athiests of old, and
of our time.

*With the proofes alledged for the same,
both by the Iewe and
Gentile.*

Chap. II.

IT is a thing both common and
ordinarie in Sciences and Artes,
when they are learned or deliue-
red by other, to suppose diuers
points and principles, and to passe
them ouer without prooffe, as eyther
knowne before to the learner, or else
so manifest easie, & euident of them
selues, as they neede none other
prooffe, but onely declaration.

A common
custome in
Sciences to
suppose
principles.

So when wee take in hand to in-
struct a man in Chiuallry, or feates of
Armes, we do suppose that he know-
eth before, (were hee neuer so rude)
what a man, what a horse, what Ar-
mour, what fighting meaneth, as also
that war is lawfull & expedient in di-
uers causes; the Princes of the world
may wage the same; the souldiours
haue

An example
in chiuallry.

That there is a God.

haue to liue in order & discipline vnder that regiment, that kings for this cause doe hold their Generals, Lieutenants, Coronels, Captaines, & other like Officers in their bands, Garisons, Camps, and Armies.

**In handy
crafts.**

In manuell arts and occupations likewise, it is euident, that diuers thinges must be presupposed to bee foreknown by the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stande vppon euery point or matter that appertaineth to the same, but must leaue and passe ouer many thinges, as apparant of themselves, or easie to be discerned of euery learner by nature, sence, reason, or common experience.

**In liberall
Sciences.**

**Grounds to
begraunted
in Sciences.**

But yet in liberall sciences and professions of learning, that is more apparant, where not onely such common & vulgar poynts are to be presumed, without prooffe or discourse: but also certaine propositions are to bee graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) will haue you yeeld ere he

enfer

That there is a God.

enter with you, that contradictorie propositions cannot bee together eyther false or true, neyther, that one thing may be affirmed and denied of another in one and the selfe same respect and time. In Logick.

The Morrell Phylosopher, vvill haue you graunt at the beginning, that there is both good & euill in mens actions: and that the one is to be followed, and the other refused. In Morrell philosophy.

The naturall Phylosopher, vvill haue you confesse, that all phisicall bodies which depend of nature, haue motion in themselves, & are subiect to alterations, and what soeuer is moued, is moued of another. In naturall philosophy.

The Mathematique at his first entrance, will demand your assent, that euery whole is bigger than his parts: as also the Metaphisick or supernaturall Philosopher, that nothing can be, and not be at one time. And so other such lyke principles and common grounds, in these and all other Sciences, are to be demanded, graunted, & agreed vpon at the beginning, for the better pursute and establishment of that which hath to follow, being things in themselves, (as you see) eyther by nature, common sence, or
In the Mathematicks.
The Metaphisick.
expe-

That there is a God.

experience, most cleere & manifest:

In Diuinity.

And is not this also in Diuinitie (trow you) and in the affaires that we haue now in hand? yestruly, if we beleeue S. Paul, who writeth thus to the

Heb. 11.

Two principles in Diuinity.

Hebrues: *Credere oportet accedentem ad Deum, quia est, et inquireritibus se remunerator sit.* He that is coming towards God, must beleeue that there is a God, and that he is a rewarder of such as seeke him: Behold heere two principles, wherein a man must be resolu'd before he can seeke or draw vnto God. The one, *that there is a God*, and the other, *that the same God is iust*, to reward euery man according to his deserts:

Psalm. 4.

Which two principles or generall grounds, are so euident indeede of their own natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euerie particuler man, at his natiuitie, according to the saying of the Prophet: *the light of thy countenance is sealed vpon vs* (O Lord,) that were not the times wee liue in, too-too wicked, and the shamelesse induration of sinners intollerable, wee should not neede to stand vpon the prooffe of these points for confirmation of our cause that

That there is a God.

we nowe intreate, of resolution: but rather supposing and assuring our selues, that no reasonable creature living, could doubt of these principles: should pursue onely the consideration of other things, that might stir vp our wills to the performance of our duties towards this God that hath created vs, and remaineth to pay our reward at the end.

But for so much as iniquitie hath so aduanced her selfe at this day in the hearts of many, as not onely to contemne and offend theyr Maker, but also to deny him, for patronage of their euill life, & for extinguishing the worne of their owne afflicted & most miserable consciences; I am enforced before all other thinges, to discouer this fonde and foule error of theirs, and to remoue also this refuge of desperate iniquity, by shewing the inuincible veritie of these two principles, the one depending of the other in such sort, as the first being prooued, the second hath of necessity to follow. For if once it be manifest that there is a God, which hath care and prouidence of all those whom he hath created & gouerneth, then must it ensue by force of all

The cause
of this chap;
ter.

If there be
God, he is a
iust rewarder.

con-

That there is a God.

consequence, that he is also to reward the same men, according to their good living and deserts of this life.

* See Lactantius at large, in his booke of the workmanship of the world. The works of the world doe declare the workman.

First then to prooue this principle, *That there is a GOD*, I neede vse no other argument or reason in the world, but onely to referre each man to his own * sence, in beholding the world, whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man lyuing, may reade and vnderstand them.

Wisd. 3.

Rom. 1.

In respect heereof saide the Wiseman so long agoe. That vaine and foolish were all those, who considering the workes that are seene in the world; could not thereby rise to vnderstand the workman. And he giueth this reason. *A magnitudine enim speciei creaturae, cognoscibiliter poterit Creator horum videri.* For that by the greatnes of beautie in the creature, may the Creator therof be seene and knowne. Which S. Paul confirmeth, when hee sayth, that the inuisible thinges of God, may bee seene and knowne by the visible creatures of the

That there is a God.

the world. Which is to bee vnder-
stoode in this sence, that as a prisoner
in a dungeon, may easily by a little
beame that shineth in at a chincke,
conceau there is a Sun, from which
that beame descendeth: & as a Tra-
uailer in the wildernesse that falleth
vpon some channell or brooke, may
ascend by the same to the Well or
Fountaine: euen so, he that behol-
deth and considereth the wonderfull
works of this world, may therby co-
nceaue also, the wonderfull Artificer
or work-man that made them.

If a man should passe by Sea, in-
to some forraine, strange, or sauage
Countrey, where nothing else but
birds and beasts doe appeare: yet if
he should espie some exquisite buil-
ding, or other worke of Art and rea-
son in the place, he would presently
assure himselfe, that some men dwelt
or had beene in that Countrey, for
that such thinges could not be done
by beasts or vnreasonable creatures,
euen so in the view and consideration
of this world.

If we cast our eyes vppon the hea-
uens, we remaine astonished with the
myracles that we behold: but who
made them? we see the skies of ex-
ceeding

A simili-
tude.

The hea-
uens teach
G O D.

That there is a God.

ceeding great highnes, distinguished with colours, and beauty most admirable ; adorned with starres and Planets innumerable, and these so qualified with theyr diuers, different and vnequall motions, as albeit they neuer moue or goe together, yet doe they neuer giue let or hinderance the one to the other, nor change their course out of order or season.

Iob, 28.

Quis enarrabit cælorum rationem, concentum celi, quis dormire faciet VVho is able to declare the reason of these heauens, or who can make cease or sleepe the vniforme course of their motions, saith God to Iob As who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power and perfection their Maker is. Which King Dauid had done when he pronounced, *Cæli enarrant gloriam Dei, et opera manum eius, annuntiat firmamentum*, the heauens declare the glory of God, and the firmament doth preach the workes of his hands.

The earth
teacheth
GOD.

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hills and dales, woods and pastures,

That there is a God.

fishes, couered vwith all varietie of
grasse, hearbes, flowers, and leaues;
and moystened with Ryuers, as a body
with veynes, inhabited by creatures
of innumerable kinds and qualities:
they are enriched with inestimable and end-
lesse treasures, & yet it selfe standing,
or hanging rather with all his weight
and poise, in the midst of the ayre,
as a little ball without prop or pyller.
At which deuise and most wonder-
full miracle, God himselfe, as it were
glorying, said vnto Iob, *Where wert* Job, 38.
thou, when I layde the foundation of
the earth? Tell me if thou haue vnder-
standing, who measured it out, or drew
his lyne vppon the same? Where-vpon
are fastened the pyllars of his founda-
tion, or who layd the first corner stone
thereof.

If we looke neither vp nor downe,
but cast our countenance onely a-
side, wee espie the Sea on each hand
of vs, that enuironeth round about
the Land. A vast creature, that con-
trayneth more wonders than mans
tongue can expresse. A bottomlesse
gulf, that without running ouer,
receaueth all Riuers which perpetu-
ally doe flowe. A restless fight and
turmoyle of vvaters, that neuer re-
pose

The Sea
sheweth
G O D.

That there is a God.

*Arist. lib. de
mirabilib.*

pose neither day nor night. A dread- and
full, raging, and furious element, that felu
swelleth and roareth, and threatneth di
the Lande, as though it would de the
uoure it all at once. And albeit in si thin
tuation it be higher then the earth, as ac
the Phylosopher sheweth, and doe sea
make assaults daily towards the same ha
with most terrible cryes, and waues mo
mounted euen to the sky: yet when tain
it draweth neere to the Land, and to sha
his appoynted borders: it stayeth wo
vpon the suddaine, though nothing S.
be there to let it, and is enforced to aff
recoyle backe againe, murmuring as to
it were, for that it is not permitted to Si
passe any further. if

Job, 33.

Of which restraint, GOD asketh on
Iob this question. *Who hath shut vp w*
the Sea with gates, when hee breaketh ra
forth in rage as frō his mothers wombe? ci
Where-vnto no man being able to fe
giue aunswer, God aunswereth him- co
selfe, in these words: *I haue limited in*
him with my bounds, & I haue set him a
both a dore and a barre, and haue said th
vnto him, hetherto shalt thou come, and o
shalt not passe further: here shalt thou e
breake thy swelling waues. f

This in summe, is of things with- r
out vs. But if we should leaue these, and

That there is a God.

and enter to seeke God within our
selues, whether we consider our bo-
dies or our soules, or any one part
thereof, we shal find so many strange
things, or rather so many seas of mi-
racles and wonders, that preach and
doe teach their Maker vnto vs, that wee
shal not onely perceauie and see God
most euidently, but rather (as a cer-
taine old Heathen hath written) wee
shall feele and handle him in his
workes. Which kinde of speech also
S. Paul himselfe doubted not to vse,
affirming that God hath giuen space
to euery man in this life to seek him,
Si forte attrahent eum aut inueniant,
if perhappes they would handle him,
or find him out. Which manner of
words doe signifie, that by conside-
ration of Gods creatures, and espe-
cially of the wonders in man him-
selfe, wee may come to see and per-
ceauie the Creator so cleerely; that
in a sort we may be sayde to handle
and feele him. So ioyntlie doe all
things concurre to the manifestation
of their Maker: so manifestlie and
effectually doe they teach, demon-
strate, and paynt out God vnto vs?
nothing beeing so little, that decla-
reth not his greatnesse: nothing so

The things
in man de-
clare God,

*Iacobinus de
Mist. cap. 1.*

Acts, 17.

grea

That there is a God.

great, which acknowledgeth not his
loueraignty: nothing so lowe, that
leadeth vs not vp to behold his Ma-
iestie, nothing so high, that descen-
deth not to reach this verity.

It were a labour without ende, to
goe about in this place to alleadge
what might be sayd in the prooffe of
this principle, *That there is a G O D*,
seeing there was neuer yet learned
man in the world, eyther Gentile or
other, that acknowledged and con-
firmed not the same, beeing driuen
there-vnto by the manifest euidence
of the truth it selfe.

Olde A-
thiests.

Laertius lib.
2, et 4. de
vit. Phylos.

Psalm, 13.
and 52.

If you obiekt against me *Diagoras*,
Protagoras, *Theodorus*, *Cyrenensis*,
Byon Borysthines, *Epicurus*, and some
few others, that were open Athiests,
and denied God, I answere, that some
of these were vtterly vnlearned, and
rather sensuall beasts then reasonable
men, and consequently might denie
any thing, according to the saying of
holy Dauid, *The foole said in his hart,*
there is no G O D, Others, that had
some smack of learning, rather iested
at the falshood of their own Panisme
Idols, than denied the beeing of one
true God.

But the most part of these men in
decde,

That there is a God.

deede, and such others, as in old time were accounted Athiests, denied not God so much in words, as in life and facts; such as S. Paule called Athiests *Rom. 1.* in his dayes, that obeyed their bel- *Phil. 3.* lies, and followed theyr pleasures in sin and sensuality, not vouchsafing to thinke of God in this life, (such was the Epicure, & many other are at this day of his profession) but yet as Lactantius well noteth, when the same men came to be sober, and spake of judgement (as at theyr death or other time of distresse & misery) they were as ready to confesse God, as any other whatsoeuer.

Lactan. lib. 3, institutio

But for learned men, and people of discretion, sobriety, and judgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this verity, but had meanes of probations to confirme the same, as more particularly in the rest of his Chapter shal be declared.

Howe the Heathen proued there was a God.

Section. 2.

AMong the Gentiles or Heathen people, those men were alwayes of

That there is a God.

Phyloso-
phers.

of most credite and estimation, that professed the loue of wisdom, & for that respect were tearmed Phylosophers. Who being deuided into diuers sorts & sects, had 4. principal sciences, wherof they made profession, each one of these hauing other lower Science, comprehended vnder it.

Foure prin-
cipall Scien-
ces.

The first of these foure, is called Naturall Philosophie; the second, Morall; the third, Supernaturall, or Metaphisick; the fourth, Mathematick. And for the first three, they haue each one their proper meanes, & peculiar proofes, whereby to conuince that there is a G O D. The fourth, which is the Mathematicque, for that it hath no consideration at all, of the efficient or finall cause of things (vnder which two respects and considerations only, God may be known & declared vnto men in this vvorld) therefore this Science hath no proper mean peculiar to it selfe, for proving this verity, as the other Sciences haue, but receaueth the same as borrowed of the former.

The Ma-
thematick
proueth not
G O D.

The Naturall Phylosopher.

THE Naturall Phylosopher among the Gentiles, had infinite arguments,

That there is a God.

ments, to prooue by creatures, that there was a God. but all hee reduced to three principall & generall heads, which he termed *Ex motu, ex fine, et ex causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the cause efficient of creatures that wee beholde; which tearmes, the examples following shal make cleere and manifest.

The argument of *Motion* standeth vpon thys generall ground in philosophy, that *Whatsoever is moued, is moued of another*. VVherein also is obserued that in the motions of creatures, there is a subordination the one to the other. As for example, These inferiour bodies vppon earth; are moued and altered by the ayre and other elements; & the elements are moued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; These Planets againe are moued from the highest Orbe or Sphere of all, that is called *The first moueable*, aboue which we can goe no further among creatures.

The first argument in Naturall philosophy. *Arist. lib. 7. et 8. phy.*

Primum mobile.

Now then asketh the Philosopher heere, who moueth this *first moueable*? For if you say that it moueth it selfe, it is against our former ground,

C.

that

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that nothing is moued in nature but of another. And if you say that some other thing mooueth it, then is the question againe, who mooueth that other? and so from one to one, vntill you come to some thing that moueth, and is not mooued of another, and that must needs be God, which is aboue all nature.

*Plato lib, 10
de leg.*

*Arist. lib. 8.
pyfic. cap. 5.*

*An argu-
ment taken
from the
Clock.*

This was the common argument of Plato and of Aristotle, and of all the best Phylosophers. And they thought it a demonstration vnauoydable. & it seemeth they were admonished of this argument by consideration of the Clock, whose hammer when it striketh, sheweth the next wheele whereby it is moued, & that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselfe.

*Arist. lib. de
mundo.*

Aristotle, to King Alexander, vseth thys prety similitude, That as in aquiar of Singers, when the foreman hath giuen the first tune or note, there ensueth presently a sweet harmonie, and consent of all other voyces both great and small, sharpe & meane; so God in the creation of
this

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this worlde, hauing giuen once the first pushe or motion to the highest heauen, called *Primum mobile*, there ensueth vpon the same, all other motions of heauens, plannets, elements, and other bodies, in most admirable order, concorde, and congruities, for conseruation & gouernment of the whole. And thus is God prooued by argument of motion.

A similitude

The other two arguments of the *End*, and of the *cause efficient of creatures*, are made euident in a certaine manner, by this that hath been spoken of motion. For seeing by experience, that euery thing brought forth in nature, hath a peculiar end appointed, wherunto it is directed by the selfe same nature, (as we see the bird is directed to builde her nest by nature, the Foxe to make his den, & so the like in all other creatures) the Philosopher asketh here, what thing is that that directeth nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no answer can be made, but that the Director of Nature, must bee something about Nature, which is God himselfe. This argument of the *first End*, is most excellently handled, by

The second argument of Naturall philosophy,

That there is a God.

Phylo lib. de opifi mund. *Phylo Iudeus, in his learned treatise, of the workmanship of the world*
The third From the *Cause efficient*, the phy-
argument in losopher disputeth thus. It is euident
Naturall by all reason, in respect of the cor-
phylosophy, ruptions, alterations, and perpetuall
* *Vide Plu-* motions of all creatures, that thys
tarch de pla- world had a beginning, and * all ex-
etis philos. cellent Phylosophers that euer were,
Arist. lib. de haue agreed therevppon, except Ari-
mun. Et vide stotle, who for a time held a fantasie
Plot. lib. de that the worlde had no beginning,
mund. but was from all eternitie, albeit at
last in his old age, hee confessed the
contrary in his booke to K. Alexan-
der. This the being so, that this world
had a beginning, it must needs fol-
low also, that it had an *efficient cause*.
Now the is the question, who is that
efficient cause, that made the world?
If you say, that it made it selfe, it is
absurd for how could it haue power
to make it selfe, before it selfe was,
& before it had any being at all? If
you say, that some thing within the
world, made the worlde. that is, that
som one part of the world, made the
whole, this is more absurd; for it is
as if a man should say, that the finger
(& this before it was a finger, or part
of the body) did make the whole
body.

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body. Wherefore we must confesse by force of this argumēt, that a greater and more excellent thing, than is the whole world put together, or the any part thereof, made the world, & was the *Cause efficient* of the frame that we see; and this can be nothing else but G O D, that is aboue the world. So that heereby we see, how many wayes the Naturall Phylosopher is fraught with arguments, to proue there is a God, & that by reason onely, without all light or assistance of fayth.

*The Metaphisicke and his
argument.*

BVt the Metaphisicke, or supernaturall Phylosopher among the Gentiles as hee to whom it appertained most in speciall to handle these high and supernaturall affaires, and many more arguments and demonstrations. to proue and conuince the being of one God.

And first of all hee sayde, that it could not stand with any possibilitie in his Science, that *Ens finitum*, a thing finite, or closed within bounds or limits, (as this worlde, and euery creature therein is) could be, bur frō

The first argument in Metaphisicke.

That there is a God.

some Maker or Creator. For (sayth he) the thing that in it selfe is not infinite, hath his bounds & lymits, and consequently there must bee some thing that assigned these bounds and limits. And seeing in this world there is no creature so great, which hath not bounds and limits, wee must of necessity imagine some infinite supreme Creator or maker that limited these creatures, even as wee see that the Potter at his pleasure, giveth boundes and limits to the potte that he frameth.

A Maxime
in Metaphisicke.

*Arist. lib. 3,
metaph. ca. 2.*

Thys argument the Metaphisicke confirmeth by a ruled principle in his Science. *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe.* And hee calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for example, water, or any thing else that is heated by fire, is hote by participation, & not of it selfe, for that it may alwayes be hotter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heate in the highest

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highest degree, and in that kinde can receaue no addition, wherefore the heate of all other thinges, which are hote by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experiance, that all the creatures and parts of thys worlde, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all their perfections, & may receaue additions to the same, and consequently, they must of necessity bee referred to some higher cause that is infinite in perfection, and consisteth of it selfe alone, without participation from others; and thys is God, who being absolute, endlesse, and without all limitation of perfection in himselfe, deriueth from hys owne incomprehensible infinitenes, certaine limited natures and perfections to euery creature; vvhich perfections in creatures, are nothing else but little particles, and participations of the bottomlesse sea of perfections in the Creator, where vnto they are to be referred and reduced, as the beames to the Sunne, and the brooke to the Fountaine.

How all creatures are by participation of God.

That there is a God.

**The second
argument in
Metaphisick
Multitude.**

*Plato in
Parmen.*

**Primum mo-
bile.**

**Microcos-
mos.**

A second argument useth the Metaphisicke, grounded vppon certaine rules of vnity, whereof one principle is, *That euery multitude or distinction of things, proceedeth from some vnity, as from his fountaine.*

This hee sheweth by many examples of things in this world. For we see by experience, that the diuers motions or mouing of the lower Spheres or bodies celestiall, do proceed of the mouing of one highest sphere, & are to be referred to the same, as to their Fountaine. Many Riuer are reduced, to one well or of-spring, innumerable beames to one Sunne, and all the boughs of a tree to one stock.

In the body of man, which for his beauty and variety is called the *little world*, the vaines which are without number, haue all one beginning in the Lyuer, the arters, in the hart, the sinowes, in the brayne. And that which is more, the infinite actions of life, sence and rea'on in man, as generations, corruptions, nourishments, digestions, and alterations; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remebring, discoursing, and ten hundred thousand particuler actions, operations, and

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and motions besides, which are exercised in mans body, vnder these or other such names and appellations; all these (I say) being infinite in number, most admirable in order, and distinct in euery their office and operation, doe receaue notwithstanding their beginning from one most simple vnity, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them all to so innumerable, different, and contrary functions.

By this concludeth the Metaphisick, that as among the creatures, we find this most excellent order & connexion of things, whereby one bringeth forth many, & euery multitude is referred to his vnity; so much more in all reason, must the whole frame of creatures containd in the worlde, (wherein there are so many millions of multitude with their vnities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument useth the Metaphisick, deriued from the subordination of creatures in this world, which subordination is such, & so wonderfull, as we see no creature by nature

The thyrd argument in Metaphisick Subordination.

That there is a God.

Ierueth it selfe, but another, and altogether doe conspire in seruing the common. We see the heauens doe moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent themselves. We see the water moisteneth the ground, the ayre cooleth, openeth, & cherrieth the same, the Sunne heateth and quickneth it, the Moone and starres poure forth their influence, the winds refresh it, and all this not for themselves, but for other. The earth againe, that receiueth these seruices, vseth not the same for her selfe, or for her owne commoditie, but to bring forth grasse where-with to feede Cattell, and they feede not for themselves, but to giue nourishment vnto man.

A similitude.

Now then (saith the Metaphisick) if a man that stood a farre off vpon a mountaine, should see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent, well appointed, each one in order agreeing with the other, deuided into Ranks, Squadrons, Companies, and Offices, subordinate the one to the other by degrees, and yet all tending one way, all theyr faces bent vppon
one

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one place, all mouing, marching, and turning together, all endeououring with alacrity towards y performance of one common seruice by mutuall assistance, without discention, discord, difference, or clamor, he that should see this (sayth the Metaphisick) as he could not but imagine some generall high Captaine to be among these Souldiours, whom all obeyed, and from whose supream commaundement and order, this most excellent subordination, agreement, and vnion proceeded, so much more, vpon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in theyr operations, must we inferre, that they haue some generall commander ouer them all; by whose supream disposition, each creature hath his charge & peculiar taske appointed, which hee must performe, for the common and vniuersall seruice of the whole.

The fourth reason or argument alleadged by the Supernaturall Philosopher, is, of the meruailous providence, art, and wisdom, discovered in the making of euery least creature within the world. For seeing
there

The fourth
argument
in Metaphi-
sick Proui-
dence.

That there is a God.

* Lucretius
made diuers
bookes a-
gainst the
workman-
ship of the
world.

there is nothing so little, nothing so
base or contemptible, within the cō-
passe of this heauen that couereth vs,
but if you consider it, you finde, both
art, order, proportion, beauty, and
excellencie in the same: this cannot
proceede of Fortune, as foolish * Lu-
cretius and some other would haue
it, for that Fortune is casualty with-
out order, rule, or certainty, & there-
fore it must needs come from the
wisedome and prouidence of some
omnipotent Creator.

If you take a flye, or a flea, or a
leafe from a tree, or any other, the
least creature that is extant in the
world, and consider the same atten-
tively; you shall finde more myra-
cles then parts therein: you shall
finde such proportion of members;
such varietie of colours; such dis-
tinction of offices; such correspon-
dence of instruments; & those so fit,
so well framed, so coherent, and so
subordinate; as the more yee con-
temple, the more ye shall meruaile,
neyther is there any one thing in the
worlde more effectually, to drawe a
man to the loue and admiration of
his Creator, then to exercise himselfe
often in thys contemplation: for if

his

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his heart bee not of stone, this will moue his affection.

We read of Galen, a prophane and very irreligious Phisitian, who as him selfe confesseth in a certaine place, taking vppon him to consider of the parts of mans body, & finding much wisdom in the order, vse, and disposition of the same, sought first to giue the praise and glory therof to nature, or to some other cause than to God. But in proceesse of time, beeing oppressed (as it were) with the exceeding great wisdom, cunning, & providence, which he discovered in euerie least parcell and particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better deuised; hee brake foorth into these words: *Compono hic profecto canticū in Creatoris nostris laudem, quod ultra res suos ornare voluit, melius quā vlla arte possent.* Heere truly doe I make a song in prayse of our Creator, for that of his own accord, it hath pleased him to adorne & beautifie his things better, than by any art possible it could be imagined.

Heereby then doth the Metaphisicke gather and conclude most evidently,

*Galen, lib. 5.
de vsu part.*

*Lib. 3, de
vsu part.*

That there is a God.

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things, such a one, as exceedeth all bounds of nature, and of humaine ability. For if all the world should ioyne together, they could not make the least creature that wee see in this world. He concludeth also, that the fore sight and prouidence of this Creator is infinite, for things to come in all eternity; and finally, that his wisdom and cogitations are inscrutable. And albeit sometime he reueale vnto vs some part thereof, yet often againe wee erre therein. For which cause, a wise Heathen Platonick cōcludeth thus, after long search about these affaires. I will praise God (sayth hee) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, doe things wherein my seruants are blind & conceiue no reason. As also I haue seene little children, cast into the fire Jewels of great price, & their Fathers wrytings of great learning and wisdom, for that they were not of capacity to vnderstand the value, and worthines of the thing.

One argument more vwill I alledge

**A wonderful
speech of a
Heathen.**

*Plotin. lib.
de prou.*

That there is a God.

ledge of the Metaphisick, grounded vpon the immortality of mans soule, which immortality is prooued with one consent of all learned men, (as Plato alledgeth) for that it is a spirit and immateriall substance, whose nature dependeth not of the state of our mortall body, for so by experience we see daily, that in old men and withered sickly bodies the mind and soule is more quick, cleere, pregnant, and liuely then it was in youth, when the body was most lusty.

The same is also prooued by the vnquenchable desire which our mind hath of learning, knowledge, wisdom, and other such spirituall and immateriall things, wherein her thirst by nature is so great, as it cannot be satisfied in this lyfe, neyther can the objects of sence & bodily pleasures, or any other commodity or delight of this materiall world, content or satiate the restless desire of this immateriall creature. Which is an euident argument to the Phylosopher, that some other object and contentation is prepared for her in another world; and that of such excellencie and supereminent perfection, as it shall haue in it all wisdom, all lear-

ning,

The first argument in Metaphisick immortalitye of the soule.
Plato lib. 10 de Repub.

When the desire of our soule shall be satisfied.

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ning, all knowledge, all beauty. & all other causes of loue, ioy, & contentation, wherein our soules may rest for euer

*Themist. in
lib. de anima.*

*Plut. de placitis
phylos.*

*The meaning
of old
Phylosophers
touching
Anima mundi.*

This being so (sayth the Phylosopher) that the soule & minde of man is immortall, of necessity it must ensue, that an immortal Creator sent the same into our bodies, and that to him againe it must returne after her departure from this life heere. This was the true meaning indeed (howsoeuer some latter interpreters haue misunderstood the same) of that auncient doctrine of olde Philosophers, which Plutarch alledged out of Pythagoras and Plato; affirming, that all particuler soules of men, came sent from one generall and common soule of the whole world, as sparkles from the fire, and beames from the common sunne; and that after their seperation from their bodies, they shall returne againe to that generall soule, called *Anima mundi*, the soule of the world (for that it giueth life & being to the world) and so to remaine with that generall soule eternally.

This was the doctrine of old Philosophers, which seemed indeede to haue been nothing else (though de-
pued

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liuered in other speeches) but that which Salomon himselfe affirmeth in playner wordes, *Et spiritus redibit ad Deum, qui dedit illum*: and our soule or spyrte shall returne to God that gaue it vnto vs. And this may suffice for a tast of that which the Metaphisick or Supernaturall Philosopher can say, for proofoe that there is a God.

Eccle. 12.

The Morrell Phylosopher.

THere remaineth yet a third part of humaine wisdom or philosophy, called Morrell, whose reasons and arguments for proofoe of this verity, I haue of purpose referred to the last place. for that they be more plaine and easie then the former, and more sensible to the capacite of euery simple and vnlearned Reader

For first of all, hee obserueth in the very naturall inclination of man, (be his manners otherwise neuer so euill) that there is a certaine propension and disposition to confesse some GOD or Deitie; as by example he procueth in all Nations, were they neuer so fierce or barbarous, yet alwayes confessed they some God by nature,

The first argument of Morrell philosophy.

That there is a God.

*** Tertullian**
handleth
this poynt
exceedingly
in Apolog.

Seneca, lib. i.
de ira Suet.
in Calig.

The saying
of Zeno,
touching
the death of
Athiests.

nature, though no man did teach or instruct them therein The same is confirmed by the comon vse of all Heathens, in * lifting vp theyr eyes and hands to heauen, in any suddaine distresse that commeth vppon them. Which importeth that nature her self hath ingrafted this feeling, that there is a God Yea, further he alledgeth, that by experience of all ages, it hath ben proued, That Athiests theselues, that is, such men, as in their health & prosperity, for more liberty of sinfull life, would striue against the being of any God; when they came to die, or fall into any great misery, they of all other men, would shew themselves most fearefull of this God, as Seneca declareth, and as Suetonius sheweth in the example of Caligula. Which is a token, that theyr conscience inforced them to belecue a God head.

Nay, Zeno the Phylosopher was wont to say, that it seemed to him a substantiall prooffe of this verity, to heare an Athiest at his dying day, preach God frō a payre of gallows, or rather such place of misery, (when he asked God & nature forgiuenes) than to heare all the Phylosophers in the

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the worlde dispute the poynts; for that at this instant of death and miserie, it is lyke, that such good fellows doe speake in earnest and sobriety of spyrít, who before in theyr wantonnes, impugned God, eyther of vanity, ambition, sensuality, or dissimulation.

Now then, when the Morrell Philosopher hath prooued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himseke, as no conscience can deny him, when it commeth to speake sincerely: then steppeth he a degree further, and proueth that this God which is acknowledged, can be but one; for that if he be a God, he must be infinite, and if he be infinite, he can haue no companion. for that two infinite things cannot stand together. without impeachment the one of the others infinity.

The reason why there can be but one God.

He prooueth the same by the custome of the most Gentiles, who (as *Laëtantius* well noted in his tyme) when they swore, or cursed or prayed, or wished any thing hartily, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was to say God, and not the Gods. And for

*Last lib 2.
diu. instit.
cap. 2.*

*Deus et non
Dij.*

That there is a God.

for the learned sort of them, how-
soeuer they dissembled, and applied
themselues outwardly to the error of
the common people, yet in earnest
they neuer spake of more thē of one
God, as Plato signifieth of himselve
to Dionisius King of Sicily, in a cer-
taine Letter, wherein he gaue him a
signe when he spake in earnest, and

Plato Epist. 13, ad Dion. when in iest. *Hinc discis tu, scribā ego serio, nec ne: cū serio, ordior Epistolam ab vno Deo, cum secus a pluribus.* By this signe shall ye knowe whether I write in earnest or not: For when I write in earnest, I begin my Letter with one God, and when I write not in earnest, I doe begin my Letter in the name of many Gods.

Cyrellus lib. 2, con Iuli.

*Plotin, Ennea, 1, lib 8
1, 2, et En. 6,
lib. 4. capit.
1, 2, 3, 4.*

Iulian the Apostata, in his three most scornfull Books that he wrote against vs Christians, (whom contemptuously he called Galileans) endeavouring by all his meanes to aduance and set forth the honour of Paganisme, alledgeth this Plato for a chiefe pyller and father thereof, and dareth preterre him with our Moses: and yet you see what hee testifieth of himselve. And that this was his perpetuall opinion, three of his most worthy Schollers, I mean three
of

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of the moſt learned that euer profef-
ſed the Platonick ſect, Plotinus, Por-
phyrius, and Proclus, all Heathens
themſelues, do teſtifie & proue in di-
uers parts of theyr workes, aſſuring,
that both they & their maſter Plato,
neuer beleeued indeede but only one
God. And as for Socrates, that was
Platos Maſter, and pronounced by
the Oracle of Apollo to be the wiſeſt
man in all Greece, the world know-
eth that he was put to death for ieli-
ing at the multitude of Gods among
the Gentiles.

*Porph. lib. 2,
de abſt. et lib.
de occa. cap.
22, Procl. in
theolo. Pla-
ton. et lib. de
animat et
Dam. 1, 31.
42, 53.
Socrates.
Apuleius A-
legus, et La-
erti in vita
Socratis.*

Aristotle &
the Peripa-
teticks.

Aristotle that enſued after Plato, be-
gan the ſect of Peripatericks, and was
a man ſo much giuen to the ſearch
of Nature, as in many things he for-
gat the Author of Nature, or at leaſt
wiſe, he treated little and very doubt-
fully thereof, yet in this old age, when
hee came to write the booke of the
world to K. Alexander (which booke
S. Iuſtine the Martir eſteemed great-
ly, & call'd it the Epitome of all Ari-
ſtotes true philoſophy) he reſolueth
the matter more cleerely, ſaying thus
of God, *He is the Father of Gods and*
men, he is the maker and conſeruer of
all things that be in the world.

*Inſtin. in
Apolo.*

Ariſt. lib. de

And he addeth further in the ſame
place,

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*Theo. in me-
taph. Alex.
Aphrod. lib.
de providen.*

place, that the multitude of manie Gods was inuented to expresse the power of this one God, by the multitude of his ministers; so that he maketh all Gods to be seruants besides onely one. Which sentence of their maister, Theophrastus and Aphrodisseus, two principall Peripateticks, doe confirme at large

Zeno & the Stoicks.

Zeno, the chiefe and Father of the Stoicks was wont to say (as Aristotle reporteth) that, *eyther one God, or no God* Which opinion is auerred euery where, by Plutarch & Seneca, two most excellent Writers, and great admirers of the Stoick seuerity. And before them, by Epictetus, a man of singuler account in that Sect, whose words were esteemed Oracles. *Discendum ante omnia, vnum esse Deum, omnia regere, omnibus providere* Before all things (sayth he) we must affirme that there is one God, and that this God gouerneth all, & hath providence ouer all.

*Plut. de oracul. defect.
de transc. de quest. Plat.
Seneca de vita beat. de provid. in Epist.
Epict. apud. Arianum.*

The Academicks.

As for the Academicks, who made the fourth deuision or sect of Philosophers, it is sufficient which I haue mentioned before, that Socrates their founder, was caused to dye for his opinion in this matter; albeit it seeme

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seeme, that such as insued in that sect, whose profession was to dispute and doubt of euerie thing, * came at length, by theyr much iangling and disputing, to beleue and hold nothing. Wherof Cicero himselfe may be an example, who in his Bookes *De natura Deorum*, followeth so farre the Academicall vaine of doubtfull disputing to and fro, about the nature of Gods, as he may seeme (and so did he to diuers Christians of the Primitive Church) to bee very irresolute whether there were any God or no. Albeit in the end hee make shew to conclude very plainly & peremptorily with the Stoicks.

* So in this time of variety of Sects.

Arnob. con. gentes.

All the foure sects of Philosophers then, who in their times bare the credite of learning & wisdom, made profession of one God, when they came to speake as they thought. But if we ascend vp hier, to the dayes before these sects began, that is, to Pythagoras, * & Archytas Tarentinus, and before them againe, to Mercurius, Trismegistus, that was the first parent of Philosophie to the Egyptians; we shall finde them so resolute and plaine in this poynt, as no Christian can be more. Wherefore he that

All old philosophers acknowledged one God.

* *Tide apud Plutarch de placiti physio Trism. in Pamand. et in Asclep.*

desi-

'That there is a God.

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages; let him reade but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and seconde Bookes against the Gentiles and hee shall remaine satisfied.

The recollection of the first argument in Morrell philosophy.

This then is the Morrell Phylosophers first argument, the inclination of all people to beleue a Godhead: the instinct of nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wise men, in applying this God head not to many, but to one only, that made this world, and gouerneth the same.

Trismeg. in Paman. cap. 2, 3, 4, 5, 6, &c.

In Asclep. 1, 2, 6, &c.

Non hominibus, non demonibus, non Dijs ipsiss, quos non natura ratione; sed honoris causa Deus nominamus. Wee attribute not the appellation of true God (saith Trismegistus) eyther vnto men or vnto deuils or vnto the multitude of other Gods themselues, for that wee call them Gods, not in respect of theyr natures, but for honours sake. That is, wee call them Gods to honour them for theyr famous acts, and not for that we think them

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them in nature true Gods. Which Cicero confirmeth in these wordes; *The life of man, and common custome hath now recesued, to lift vp to heauen by fame and good will, such men as for their benefits are counted excellent. And heerehence it commeth, that Hercules, Castor, Pollux, Aesculapius, & Liber, are now become Gods, and heauen almost is filled with mankind.*

The second argument of Morrall philosophie, is, *De ultimo fine, et summo hominis bono*, that is, concerning the last end of man, and of his highest or supream felicitie, wherby the being of God is also confirmed. And albeit I haue sayd some-what of mans end before; yet that which in this place I am to adde, is more proper and peculiar to Morrall Philosophy. For as other Sciences may, & doe consider the finall ends, of other creatures, which are diuers, and yet all concur for the seruice of man, so this Science of Morrall Philosophy, doth properly consider the finall end of man himselfe, calling it, *summum bonum*, his greatest and highest happinesse, where vnto he was created, and where vnto hee tendeth in this life, and wherein he resteth and repo-

D.

12th

Cicero his opinion of the multitude of Pannime Gods how they were made.

The second argument in Morrall philosophie.

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seth, without further motion or appetite, when he hath obtayned it.

Every thing in this worlde, hath some particuler
in this world end, together with an appetite & de-
hath a natu- fire ingrafted by nature to that ende,
all desire to which desire ceaseth when the end is
his end. obtayned. As for example, a Stone

bath a naturall appetite to go down-ward into the Centre or middle of the earth, and so resteth in no place (except by violence it be staied) vn-til it come thether. On the contrarie, fire reposeseth no where, (except it be restrained) vnill it mount aboue the ayre to his peculier and naturall place of abode, where, of it selfe it resteth And so in other things that are without sence, there is a certaine appetite and desire to their end, which end being once obtained, that desire and appetite of it selfe reposeseth.

The felicity
of beasts.

In beasts likewise wee behold, that they haue a desire to fill their bellies, and to satisfie theyr other senses, which beeing satisfied, they remaine contented, and desire nothing els, vn-til the same appetite of sence want his obiekt againe. Whereby we perceiue, that sensualitie of contentation

of

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of the senses, is the finall end desired of beasts, & theyr very *summum bonum*. or supream felicity.

But in man, albeit for maintenance of the body, there bee this appetite also to satisfie his senses, according to the lower proportion of his mind that is called *sensative*, yet according to the higher part of his mind, whose name is *Reason*, or the reasonable part, (which is the onely part indeed that is peculier to man, and distinguisheth him from vnreasonable beastes) he hath an appetite of some more high and excellent object, the is the contentation of these senses: for that by experience wee see and feele, that oftentimes when the senses be al satisfied, yet is the mind not quiet, which argueth, that sensualitie, or sensuall delectation, is not our *summum bonum*, wherein our minde must rest, and enjoy her felicitie.

Heereupon haue Phylosophers & Wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankinde? And Cicero sayth, that this poynt is, *Cardo totius philosophiae*, the verie hooke or hinge wheron all phylosophy hangeth. For that this being once

*Cic. lib. de fin.
bonorum &
malorum.*

That there is a God.

The cōten-
tion of Phy-
losophers a-
bout the fe-
licity of man

*Aug. lib. 19
de ciuit. ca. 1*

The sentēce
of Plato in
Phædon.

founde out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & hap-
pines. And therefore about this point there hath been meruailous conten-
tion and fight among Philosophers, the Stoicks refuting the Epicures, & Peripatetiques refuting againe the Stoicks; and the Platonickes, (who went neereſt the truth) impugning and refuting both the one and the o-
ther; and this diſſention went ſo far forth, the one part aſſigning one thing, and the other another, to bee this felicitie or *ſummum bonum*, that Marcus Varro, a moſt learned Ro-
maine, gathered two hundred, foure-
ſcore, and eyght different opinions (as S. Auguſtine noteth) about thys matter.

And finally, when all was ſayd, and examined, Plato found, that nothing which might be named or imagined in thys life, could bee the felicitie or *ſummum bonum* of man, for that it coulde not ſatiſſie the deſire of our mind. And therefore he pronounceth this generall ſentence. *It is impoſſible that men ſhould finde theyr felicitie or ſummum bonum, in this life, ſeeke what way they will, but in the next lyfe*

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life, without all doubt it must be found.

The reason of which sentence & determination was, for that Plato was able to refute any thing, that the other Philosophers dyd or coulde name, to bee our felicitie and finall end in thys life; were it riches, honors, pleasures, morrall vertues, or other like which each sect did assigne.

As for example, he proued that riches could not bee our *summum bonum*, or happines, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more danger often-times & trouble of minde then pouertie dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & mindes of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with Beastes, and alwayes haue annexed theyr sting, and discontentation when they are past. Morrall vertues, for that they consist in a certain perpetuall fight & war with our own passions, which neuer giue vs rest or repose in thys lyfe. Finally, whether soeuer we turn our selues, or what soeuer wee lay our hands vpon in thys

Howe nothing in this life can bee our felicitie.

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life, to make our felicity or *summum bonum*, it sayleth vs (saith Plato) neither giueth it any durable contentation to our mind; wherefore thys felicitie is to be sought and obtayned in the lyfe to come.

How farre Morall philosophy reacheth, in determining mans felicity

Thus farre arriueth Morall philosophy by reason to prooue, that mans felicitie or finall end, cannot be in any thing of thys lyfe or world. It proueth also by the same reason, (as in part it hath been touched before) that this felicity of our minde in the lyfe to come must be a spirituall and immateriall obiekt, for that our mind and soule is a spirit; it must bee immortal, for that our soule is immortal.

But what? goeth yet humaine philosophy any further? or can Plato assigne the particuler poynt wherein it standeth? Heare his words, and confesse that not without reason he was called Diuine. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis.* That we be ioyned to God, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more the this? Yet harken what a Scholler of hys sayth, for explication of his matters
sen-

*Plato in
Theodon.*

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sentence; *Supremus hominis finis, supremum bonum, id est Deus.* The finall
end of man whereto he tendeth, is a
supreame or soueraigne good thing,
and this is God himselfe. By which
wordes wee see, that these Heathens
by the ende of man could finde out
God, vvhich was the second argu-
ment propounded in Morrall Philo-
sophie.

*Ploti. Enu.
1, l. 4, c. 3.*

A third argument vseth the Mor-
rall Phylosopher for prooffe of God, The third
(which shall be the last I will alledge argument in
in this place) deduced from conside- Morrall phi-
ration of good and euil, vice and ver- losophy tou-
tue, & especially of the reward, which ching re-
by nature, reason, and equity, is due to ward & pu-
the one: as also, of the punishment nishment.
belonging to the other.

For (saith he) as in all other things,
creatures, and actions of this world,
that passe from the Creator, wee see
proportion, order, iustice, wisdom, and
prouidence obserued; so, much
more must we assure our selues, that
the same is obserued in the same Cre-
ators actions & proceeding towards
man, that is the chiefe and principall
of all other his creatures.

Now then we see and behold, that
all other creatures are directed to

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their ends by nature, and doe receaue comfort and contentation so long as they holde that course: and losse, discafe, and griefe, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, where he may eyther direct his way to the same by vertue, or run astray by following of wickednes. Where-vpon it ensueth, that in all equitie and iustice, there must remaine reward for such as doe well, and follow the right path assigned them to theyr end and felicity, vvhich is by good lyfe; and punishment for the other that abandon the same, for pleasure and sensuality.

But we see in this world, sayth the Phylosopher, that most wicked men doe receaue least punishment; and many there be, (as Princes and high Potentates) whose liues and actions, be they neuer so vicious, yet are they aboute the correction of mortal men; and many poore men on the contrarie part, who for theyr vertue, patience, and honesty, receaue nothing in this lyfe, but enuie, malice, contempt, reproch, despite, and oppression.

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sion. * Wherefore (saith he) eyther * See of this
wanteth there prouidence and equity matter So-
in the gouernment and disposition of crates in A-
these affayres, which wee see not to polog.
want in things of lesser moment: or
else must there be a place of punish-
ment and reward in the life to come,
vpon the soules of such as part from *Plato in Cra*
hence, and a iust & a powerfull Iudge *til. et in Ger-*
to make recompence of these ine- *gia, et in*
qualities and iniustices permitted in *Phaed. et in l.*
this world. Which Iudge can be none *10, de gibus.*
but the Creator himselfe. *Plutarch de*

And so hetherto haue I declared *Seranuminis*
how euery particuler science among *vindicta, and*
the Gentiles, had particuler meanes *others.*
and wayes to demonstrate God by
contemplation of his creatures, and
by force of reason, which no man
could denie.

Now remaineth it to shewe, howe
the Iewe or faythfull Israelite before
Christes appearance in the flesh, was
able to confirme this verity to a Hea-
then, which shal be the subiect of the
Section following.

Dy.

How.

That there is a God.

*How the Jewes were able to
proove God.*

Section. 3.

The people
of Israell
Gods par-
tage.

THE people of Israell, that for many yeeres and ages, were the peculiar people & partage of God, as they dwelt inuironed with Gentiles of each side, that impugned their religion and worship of one God; and had many weaklings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations, and Countries about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people, diuers forcible proofes, and most reasonable arguments peculiar to themselves, (besides the gift of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their brethren in the beleefe of one God, and to conuince all Athiests or infidels in the world.

Diuers things wherby they vfed were many, as the creation of the world by one God, the deuising of the Hebrue Religion from
the

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the beginning ; the conuersation of God with Abraham , of whom the Iewes descended ; the myraculous deliuering of that nation from Egypt; the Law receaued from Gods owne mouth by Moses ; the strange entrance of the Iewes into the Land of Promise ; the extinguishing of the Gentiles , vvhich before inhabited there ; the erection of the Iewish Monarchie and protection thereof against all Nations ; the miraculous deedes and sayings of Prophets ; and a thousand reasons beside , vvhich confirme most euidently , that the Iewes God, was the onely true God, yet for that all these thinges and sayings with an Infidell , had no more credite, then the vvyrytings or Scriptures wherein they were recorded, hereby it came to passe, that all which a Iew could say for proote of God, more then a Gentile, depended only vpon the authority of his Scriptures ; and for this cause hee referred all his proofes and arguments to make euident the truth and certainty of these Scriptures. which thing once performed, the being of one God cannot be called into controuersie ; for that these Scriptures are nothing else, but

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a narration of the acts & gests of that only God, which the Iewes professe.

Comfortable We are now to see then, what the Iew was able to say for prooffe of his ble to heare Scriptures, and consequently, for demonstration of God, & of his iudgements declared therein. Which discourse, as it was profitable in olde time, for stay and confirmation of all such, as were or might bee tempted with infidelity; so can it not be but very comfortable to vs Christians of these dayes, to behold the certainty of these Scriptures layde open before vs, vpon which the foundation of our whole faith dependeth.

The first prooffe of Scriptures.

Antiquity.

* Iosephus,
lib. 10. con.
Appion,
handleth
this at large.

First therefore, the Iew for prooffe of his Scriptures, alledgeth the great and wonderful antiquity thereof. For as God (saith he) was before Idols, and truth before falshood, so was the Scripture, (which is the story of the true God) long before the writings of Panims or Infidels. Nay, * further he sheweth, that the most part of thinges recounted in the Byble, were doone before most of the Panym.

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Panym Gods were extant, and that the very last Writers of the Hebrue Cannon, which are Esdras, Aggeus, Zacharias, and Malachie, (* almost * Eusebius fixe hundred yeeres before the coming of Christ, when the second Monachy of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pherecides, Thucydides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that lyued a good while after: yet the eldest of these, arriued no higher than the daies of K. Salomon, which was fixe hundred yeeres after Moses, the first Writer of the Byble. After whose time, the most part of Heathen Gods were long vnborne, as Ceres, Vulcan, Mercurie, Apollo, Aesculapius, Castor, Pollux, and Hercules, as the Gentiles themselues in their Genealogies doe confesse. And as for Abraham, that liued fixe hundred yeeres before Moses, he was not onely elder than these Gods, which I haue named, but also than Iupiter, Neptune, Pluto and such other, who for dignities sake and antiquity, are called

assigneth them 570.

in Chro.

*Eupheremus
Miffem in
Genealo.
Deorum.*

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*Cic. de natu-
ra Deorum.*

called by the Gentiles, *Dij maiorum Gentium* the Gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeeres or thereabouts.

So that by this it is euident, that the wryting of Heathens, and the multitude of their Gods are but late fables in respect of the olde and venerable antiquity of Hebrue Scriptures, and consequently the authority of these Scriptures, must in reason be greater than all other wrytings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into diuers languages, before the Monarchy of the Persians, that is, before any storie of the Gentiles were written, as Eusebius out of many Heathen Authors declareth.

*Euseb. lib. 9.
de prep.
Ewang. cap.
2, 3, 4.*

*The second prooffe of Scrip-
tures.*

Their man-
ner of wry-
ting & con-
seruing.

NEXT to the reason of antiquity, is alledged the manner of wryting authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of thinges
con-

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contained therein. For first, whatsoever is sette downe in these writings, was eyther taken immediatly from the mouth of God, as were the prophecies and bookes of the Law; or else collected from time to time by generall consent, according as matters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and some other that contayne Records and Histories of times. Which books were not gathered by some one priuate man, vpon heare say, or his owne imagination, long after things done, as Heathen histories, and other prophane records and monuments are; but, they were written by generall agreement, in the selfe same dayes, when things were in sight & knowledge of all men, and so could not be faigned.

Secondly, when bookes were written, they were not admitted into the common authority of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation, & most euident prooffe of theyr vndoubted verity. For either the whole Congregation or Sinagogue, who had the approouing heereof, (and among

How Scriptures were authorised.

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mong whom commonly were diuers Prophets) did knowe most certainly the things and miracles to be true (as did also the whole people,) that were recorded in these Wrytings concerning Histories, or else they sawe the same confirmed from God, by signes and wonders, as in the bookes of the Prophets, & of their Law-giuer Moses it fell out.

Thirdly, vwhen anie thing vvas written and admitted for Scripture, the care of conseruation thereof was
The care of such, & the reuerence of Iewes there-
conseruation. vnto so great, as may easily assure vs, that no corruptiō or alteration could happen vnto it. For first the thing was coppied out into twelue Autenticall copies, for all the twelue tribes: and then againe in euery Tribe there were so manie coppies made, as were particuler Sinagogues within that Trybe. All was done by speciall Notaries, Scribes, Ouer-seers, and witnesses. The coppies after diligent reuiue taken, were layde vp by the whole congregation, in the treasure house of the Temple, vnder diuers locks & keys, not to be touched, but by men appoynted, not to be vsed, but with singuler reuerence. To add,
diminish;

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diminish, corrupt, or alter, was present death by the lawes of the Nation. And then how was it possible (sayth the Jew) that among these Writings, eyther falshood should creepe in, or truth once receaved, could afterward be corrupted?

It is not possible (sayth he) in reason, and therefore obserueth he another thing in this case, which in truth is of very great consideration, to wit, that no other Nation vnder heauen, did euer so much esteeme their own Wrytings, that they would offer to dye for the same, as the Iewes were ready to doe, for euery sentence and sillable of their Scriptures. Wherefore also it did proceede, that in all theyr miseries and afflictions (wherein they were a spectacle to all the world) in all their flights and banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in all their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these Wrytings, more than theyr owne lyues, and so haue kept the same without mayme or corruption more ages together, than all Nations in the worlde haue done any other Monuments.

The estimation that the Iewes had of theyr Scriptures.

The

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The third prooffe of Scriptures.

**The sincer-
ity of the
Writers.**

THE third perswasion which is vsed by the Iew for the verity of these Scriptures, is, the consideration of the particuler men that wrote them: who were such, as in no reason can be suspected of deceit or falshood. For as I haue sayde, the stories of the Byble, were written from time to time by publique authority, and by the testimonie of all men that sawe and knewe the thinges that are rehearsed. The Bookes of the prophecies were indited by the Prophets themselues, who were plaine, simple, and sincere men, authorised from GOD by continuall miracles, and yet so scrupulous and timorous of their owne speeches, as they durst say nothing, but onely, *The Lorde saith this, the Lord of Hostes commandeth that, &c.*

And when they preached and read theyr vvyrytings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasurie of theyr Nation, vntill by tract of time, the euent and fulfilling

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ling of their prophecies should proue them true, (as alwayes it did) and their own both liues and deaths declare, that they meant no falshood; subiect to the corruption, pride, vanity, or ambition of this life (as other prophane & Heathen wryters were) and theyr deaths for the most part offered vp in holy martirdome, for defence of that truth which they had preached and written: as appeareth in * Hlay, that was sawed in peeces by King Manasses; in Ieremie, that was stoned to death by the common people; in Izechiell, that was slayne by the Captayne of the Iewes at Babylon; in Amos, whose braines were beaten out, by Amasias the wicked and idolatrous Priest in Bethell; in Micheas whose neck was broken by Ioram, sonne to King Achab; in Zacharias, that was slaine at the Alter and the like.

The liues and deaths of the Prophets.

* See Epistolian de vitis Prophetarum.

And this for the Prophets of the latter tymes among the Iewes. But now, if we consider the first Prophet of all that wrote among the people, I meane Moses, that was not only a Prophet, but also an Historiographer, a Law giuer, a Captaine, and a Priest, the first that euer reduced that people

A peculier consideration of Moses, first writer in the Bible.

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ple to a Common wealth , and the first that put theyr acts and gesses in wryting, or rather the acts and gesses of the almighty God towards them : this man (I say) if wee consider him onely, I meane the circumstances of his person) the Iewe thinketh this a sufficient motiue to make any man of reason beleue what soeuer hee hath left written in the Bible without further confirmation.

Euseb. lib 9. And first for his antiquity, I haue
et 10, de pre spoken before, and the Heathens doe
Enan Ioseph. confesse : and for myracles doone
lib. 1, de con- by him, the greatest enemies that e-
sent Appio. uer he had in the world ; that is, Ap-
et lib. 2, anti pion in his fourth Booke against the
Iewes, and Porphyrie in hys fourth
Booke agaynst Christians doe ac-
knowledge them ; and Porphyrie
adioucneth more for prooffe heereof,
that hee found the same confirmed
by the story of one Sacomiathon a
Gentile, who liued (as he affirmeth)
at the same time with Moses But
what ? all those myracles (say they)
were doone by Art-magick, and not
by the power of God, as Moses bo-
asted.

Exo. 3, 4, 8. But when asketh them the Iewe
where Moses a sheepeheard , could
learne

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learne so much Magicke, or why could not the Magicians of Pharao, whose study was in that profession from theyr infancie, eyther doe the lyke. or at least-wise deluier themselves from the plagues of Egypt? why did they cry out, *The finger of God is heere*? Where did you euer heare of such workes doone by Magick, as Moses did, when he deuided the Red-sea? when he called into his Campe so many Quayles vppon the suddaine, as sufficed to feed sixe hundred thousand men, besides women & children? When he made a Rock to yeeld forth a Fountaine? when he caused a dewe to fall from heauen, that nourished his whole Campe for forty yeeres together? When hee caused the ground to open, and swallow downe aliue, three of the richest Noble men of all his Armie, together with theyr Tabernacles, and all other bags and baggage? When he caused a fire to come from heauen, and consume fifty Gentlemen of the former Rebels and Adhearents, without hurting any one that stood about them?

The miraculous
works of
Moses.

Exod. 14.

Exod. 16.

Numb. 11.

Iosua, 5.

Psalme. 77.

Numb. 16.

Ioseph lib. 4.

antiq. cap. 2.

& 3.

These things did Moses, and many other in the sight of all his Army,
that

That there is a God.

Numb. 16.

Deut. 11.

Psal. 125.

that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworn enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all thinges to disgrace him, and to diminish his credite : and therefore, if any one poynt of the miracles had been reproveable, Moses would neuer haue durst to put the same in wryting, nor would the people haue stood with him, and much lesse haue receaued his writings for diuine, and for Gods owne words, (being solicited against him by so potent means) had they not known all things to be most true therein contained, and had seene his strange miracles, and familiarity with God.

*The plaine
and sincere
proceeding
of Moses.*

But he dealt plainly and simply in this behalfe : he wrote the thinges of his owne dooings, which euery man present did know to be true : and of Gods speeches, and communications to himselfe, he wrote so much as hee was commaunded, whereof both God and his conscience dyd beare him witnesse. He caused the whole to be read vnto the people, and layd vp in the sacred Arke and Tabernacle,

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de, as Gods owne writing and covenant with that Nation. He caused all the whole Army to swear and vow the obseruance thereof And then drawing towards his death, he made a most excellent Exhortation vnto them, perswading them sincerely to the seruice of their God; and confessing his owne infirmities, and howe for his offences he was to die before their entrance into the Land of Promise. He concealed not the offence of his brother Aaron, of his Grandfather Levi, of his Sister Mary, and other of his kindred, (as worldly Princes for their honors are wont to doe) neyther did hee goe about to bring in gouernment after his decease, any one of his owne sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemen fit for the roome, and himselfe of power to place them, if hee had endeuoured; but hee left the gouernment to a stranger named Iosua, as GOD had commaunded him

*Numb 20,
and 17.*

Dent. 31.

Exod. 32.

Gene. 49.

Numb. 11.

Dent. 14.

Numb. 27.

Dent. 3.

All which things (saith the Iew) do prooue sufficiently, that Moses was no man of ambition, or of world'y spirit, but a true seruant of God, and

con-

That there is a God.

consequently, that hee wrought not by Magick or falshood, but by the only power of his Lord and Maister, and that his writings are true, and of the same authority, that in his lyfe and death hee affirmed them to be, that is, the vndoubted Word of Almighty God.

The fourth prooffe of Scriptures.

Consent.

THIS he confirmeth yet farther by a fourth reason, which is the consent & approbation of all latter Writers of the Byble, that ensued after Moses. For as among prophane writers of worldly spirit, it is a common fashion for him that followeth to reprehend the former, and to hunt after praise by his aunceltors disgrace; so in these Writers of the Byble, it is a most certaine argument, that all were guided by one spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet euer impugned the other, but alwaies the latter supporting and approouing the former for true, doth build there-vpon, as vpon a sure foundation. So the vvyryngs of Iosua doe confirme and

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and approue the writings of Moses; and the records of the Iudges do reuerence and allow the booke of Iosua. The story of the Kings & chronicles, do refer it selfe to the story of Iudges. One Prophet confirmeth another. And finally, Christ approoueth all by the knowne deuision of the Lawe, Psalmes, and Prophets, which is a demonstration, that all their spirits agreed in one.

And thus hetherto hath beene declared the foure considerations, that **Four** con- are externall or without the Bible, to siderations wit; the antiquitie and continuance **externall.** of the Scriptures; the maner of their writing and preserving from corrup-

tion; the sinceritie, vertue, and simplicitie of theyr Wryters; together with theyr agreement & coherence in one spirit. But now further, (sayth **Considera-** the learned Iew) if you wil but open tions inter- the booke it selfe, & looke into the **nall.** Text, and that which therein is con-

tayned: you shall see Gods owne hande, Gods owne characters, Gods owne signe and seale, and subscription to the paper, you shall see Gods omnipotencie, Gods Spirit, Gods prouidence, no lesse in these Letters of his Booke, then you behelde the

E.

same

That there is a God.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for theyr blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

The first prooffe of Scriptures.

Their argument, and
ende.

CONsider then first (sayth hee) the subiect or Argument which the Scriptures doe handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing els, but the acts and gestes of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glory and exaltation of the same great God, together with the saluation of mankinde vpon earth. And shal you find any wrytings in the worlde besides, that haue so worthy an argument, or so high an end? Read al the volums and monuments of the Pagans, turn ouer all their Authors, of what kind, name, or profession so euer; and see what mention they make of these

That there is a God.

two things; I meane of the honour of God, and the saluation of man?

Read their Philosophers, & see whether euer they name or pretend these things. Reade theyr Historiographers, and mark how many battailes & victories they attribut vnto God? They will describe to you often the particuler commendation of theyr Captaine, they will defraude no one Souldiour of his praise in the victorie, they will attribute much to the wisdome of their Generall much to his courage, much to his watchfulness, much to his fortune. They will attribute to the place, to the winde, to the weather, to the shining of the Sun, to the rayeing of the dust in the enemies eyes, to the flying of some little bird in the ayre, and to a thousand such petty obseruations besides; but to God nothing. Whereas contrariwise in the Scriptures, it is in euery battaile recorded, *God deliuered them into theyr enemies handes: God ouer-threw them: God gaue the victory.*

Againe, consider the Lawes & law-makers among the Gentiles, as Lycurgus, Solon, Draco, Numa and the lyke, and see whether you find any

Phylo-
sophers,
Historio-
graphers.

Heathen
Law-ma-
kers.

That there is a God.

Dent. 6.

one such Law, or tending to such an end, as this of the Iewes; *Thou shalt loue the Lord thy God with all thine hart, and with all thy soule, and shalt loue thy neighbour as thy selfe.*

Consider in all the Sooth-sayers and Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israel dyd, *Dominus dixit*, the Lorde hath spoken it; or els, *Ego dico*, I do speak it. Compare theyr versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the prayse of men, or of God. And whereas Heathen Poets haue filled vp theye Bookes, (as also the most part of ours at this day) with matter of carnall loue: marke where any of them euer brake foorth into such pangs of spirituall chaste loue, as holie Dauid did, when he sayd: I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpo earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion euermlasting?

Psal, 17,

The vehement loue
of Dauid.

Psalme, 72,

By

That there is a God.

By all which is euident, that as prophane wrytings and Wryters, which do treat of men, extoll men, seeke the grace of men, referre all to the commoditie and good liking of men, doe proceede of the spirite of man, and are subiect to those infirmities of falshood, errour, and vanitie where-with man is intangled in thys lyfe; So the Scriptures, which handle matters aboue the compasse of flesh and blood, that referre all to God, and supernaturall ends, coulde not proceed of nature or of humane spirit. For that by nature the Iewes were men as the Gentiles were, and had their infirmities of flesh & blood as the other had. And therefore it must needs be concluded, that these high and supernaturall wrytings among them, proceeded from God, that especially directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

Prophane
writers treat
only of
men.

The sixt prooffe of Scriptures.

NEXT after the argument and end of the Scriptures, the Iewe wil-
leth vs to consider the peculiar stile

Theyr stile.

That there is a God.

* See S. Augustine of
this at large,
Lib. 12. de
ciuit. Dei.

Simplicitie.

Profunditie,

Gent. I.

and phrase which they vse ; for that
(sayth he) it being different from all
manner of writings in the world, and
unimitable to man , it doth discover
the finger of God, by which it was
framed For * whereas humane wry-
ters do labor much in adorning their
style, and in reducing theyr words to
number, weight, meature and sound,
with addition of many figures , and
other ornaments for allurement of
the Reader ; the Scripture taketh
quite another course , and vseth a
most meruailous simplicitie. thereby
to accomodate it selfe to the capa-
city of the weakest , but yet alwayes
carrying with it so great profundity,
as the best learned in search thereof
shall confesse their owne ignorance.
For examples sake, consider but the
very first wordes of the Bible, *In the
beginning G O D created heauen and
earth : and the earth was emptie and
vöyd : and darknes was vpon the face
of the earth : and the Spyrst of God
was carried vpon the waters, and God
saide, let light bee made , and light
was made. &c* What can bee more
playne and simple then this narrati-
tion, to instruct the most vnlearned
about the beginning & creation of
the

That there is a God.

the world? and yet when learned men come to examine euery poynt thereof, how, and what, and where, and in what manner, and when thinges were done, it astonisheth them all, to consider the difficulties which they find, and the depth of so infinite inscrutable misteries.

Besides this, there goeth in the same simplicity, a strange maiety, and grauity of speech, declaring sufficiently, from how great and potent a Prince it proceedeth. For as great Monarchies in their Edicts and proclamations, are wont to speak vnto their subjects, not in figures or rethoricall phrases, but plainely, briefely, and peremptorily, to shew their authority, so the Scriptures, to declare whose Edicts they be, doe vse the like manner of phrase & stile to all the world, without alluring or flattering anie man, & without respect of Monarch, Emperour, King, Prince, or Potentate; *Fac hec, et viues, doe this, and thou shalt liue. Si peccaueris in me, morieris in aeternum.* if thou sinne against me, thou shalt die euerlastingly.

And albeit (as I haue sayde) the Scriptures doe vse this simplicity of speech, and doe not admit that kinde

The grauity
and maietie
of speech in
the Scrip-
tures.

*Deut. 4, 16,
and 22.*

The force
of the scrip-
tures in mo-
uing of af-
fections.

That there is a God.

of paynted and artificiall stile, which
humaine vvriters doe so much couet,
yet in perswading, instructing, moo-
uing of affections, & all other effects
which speech or writing can worke,
there is no comparison, (a thing most
wonderfull) betweene any other wri-
ting in the world and these.

Wherefore I coulde alledge many
proofes and examples, but that it
were too long. Let any man reade
attentiuely, but the first Chapter of
the prophecie of Esay, and compare
it vvith any one part or parcell of
Tullies or Demosthenes Orations,
and see whether the difference of
wordes, be as great as the difference
of motions? Let diuers Himnes and
holy Psalmes of the Scriptures, bee
conferred with the most patheticall
Poems that mans wit hath inuented,
and see whether there be any com-
parison in stirring and fiering of acti-
ons, or no?

This am I sure, that Iosephus the
Iew, who for glory of his eloquence,
had his Image of mettall erected by
Titus the Emperour in the Market-
place of Rome, wrote the same story
which the Scriptures contayne, and
bestowed much labour and humane
cunning

*Flavius Io-
sephus de
antig. Iud.*

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cunning therein. But yet euen in those places where he endeououred most to shew his Art, as in the sacrifice of Isaac by his Father, and in the meeting of Iephthah with his onely daughter, which by vowe he was constrained to put to death, the scriptures are able to pierce the hart, and wring out teares of the Reader, whom Iosephus will not greatly moue with his rethoricall narration, though otherwise very learned, and artificially penned.

See S. Ierom
lib de scrip.
Ecclē.

Gene. 11,
Iudg. 12.

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauour with Ptolomie, the second great Monarch of Egypt, (about three hundred yeres

Two mira-
cles repor-
ted by Ari-
stæus.

before our Sauour Christ his natiuitie) and a chiefe doore in procuring the translation of the Hebrue Byble into the Greeke language, reported of his owne knowledge to the sayde King Ptolomie, two strange accidents, which had happened in hys time, and which he had vnderstoode of the parties themselves, to whom they had happened. The first was of Theopompus, an eloquent Historiographer, vho hauing translated many things out of the Bible, & en-

*Aristæ. libel-
lo de trāslat.
Bibli. & a-
pud Euseb.
lib. 8. de prep.
Euang. cap. 1.*

Theopom-
pus.

That there is a God.

deuouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddines in the head, and was warned in his sleepe, not to proceede any further in that work after that sort, for that such manner of style was too base for so high matters as the Scriptures contained.

Theodestes Theodestes a wryter of Tragedies, who told Aristæus, that hee once attempted to bring certayne matters out of the Iewes Bible into a Pagan Tragedy, & that there-vpon he was presently stricken blind, where-with he being astonished, and falling to repentance for that hee had done, and desisting from the enterprise, (as also Theopompus did) they were both of them restored againe to their former healths. And thus much did these three Pagans confesse of the authority, diuinity, and peculiar sacred stile of our Scriptures.

The seauenth prooffe of Scriptures.

B V T nowe further it ensueth in order, that after the subiect and phrase,

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phrase, wee shoulde consider a little the contents of these Scriptures, which will perhappes more cleerely direct vs to the viewe of theyr Author, then any thing else that hether-to hath been layd. And for our present purpose, I will note onely two speciall thinges containyd in the Bible, the first shall be certayne high and hidden doctrines, which are above the reach and capacitie of humane reason, & consequently could neuer fall into mans braine to inuent them. As for example; that all this wonderfull frame of the world, was created of nothing, whereas Philosophy sayth, *That of nothing, nothing can be made.* That Angels being created spirits, were damned eternally for their sinnes; That Adam by disobedience in Paradise, drew all hys posterity into the obligation of that his sinne; and that the womans seed should deliuer vs from the same: That God is one in substance, and three in person; that the second of these persons being God, should become man, and die vpon a crosse for the raunsome of mankind; that after him the way to all felicity and honour, should be by contempt, suffering,

The Contents.

High doctrines.

That there is a God.

ring, and dishonour. These doctrines (I say) and many more, contained in the Bible, being things aboue mans capacity to deuise, and nothing agreeing with humane reason, most euidently doe declare, that God was the Author and enditer of the Scriptures, for that by him only, and from no other, these high and secret mysteries could be reuealed.

The prophecies in Scriptures do declare theyr Author.

Esay, 42.

The second thing contained in the Scriptures, that could not proceed but from GOD alone, are certaine prophecies and fore-tellings of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles to make experience of theyr power, in these words; *Declare vnto vs what shall ensue heereafter, and thereby we shall know that yee are Gods indeede.*

Howe the deuils and other creatures may fore-tell things to come.

Which is to be vnderstood, if they could fore-tell particularly & plainly, what was to come, in things meereley contingent, or depending of mans will; they should thereby declare their power to be diuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing else indeede, but certaine wicked spirits, and tooke vpon them these names)

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names) did sometimes happen vpon the truth, & fore-tell things to come, as also most Astrologers, Sooth-layers, and Magitians do, either by foresight in the stars and other elements, or by the assistance of these wicked spirits and deuils: yet are the things which they pronosticate, either naturall and not contingent, and so may be fore-seene and fore-told in their causes, (as raine, heate, cold, winds, and the like) or else, if they be meere accidental: these predictions of theirs, are only coniectures, and so most incertaine, and subiect to errors.

This testifieth Porphyry the great Patron of Paganisme, in a speciall book of the answers of Gods, wherein he sweareth, that hee hath gathered truely without addition or deduction, the Oracles that was most famous before his tyme, with the false and vncertayne euent thereof, in consideration of which euent, hee setteth downe his iudgement of their power in predictions, after this manner. *The Gods doe fore-tell some naturall things to come, for that they do obserue the order and coniunction of their naturall causes: but of things that are contingent, or doe depend of mans will,*

The opinion of a heathen, touching the prophecies of his Gods.

Porphi. lib.

de resp et

Oraculorum

will,

That there is a God.

will, they haue but coniectures onely, in that by their subtilty and selerity, they preuent vs. But yet they oftentimes doe lie, & deceaue vs in both kinds, for that as naturall things are variable, so mans will is much more mutable.

*Oenomaus
de falsitate
oracul. et de
artificibus
maleficijs.*

Deceitfull
Oracles.

Thus farre Porphyrie of the prophecies of his Gods, where-vnto agreeth another Heathen, of great credite among the Græcians, named Oenomaus, vvho for that hee had beene much delighted with Oracles, and more deceaued: wrote a speciall Booke in the end, of theyr falshood and lyes; and yet sheweth, that in many things wherein they deceaued, it was not easie to conuince them of open-falshood, for that they would inuolue theyr aunswers (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwayes they would leaue them selues a corner wherein to saue theyr credites, vvhen the euent shoulde prooue false. As for example, when Cresus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo. whether he should make warre against the Persians, & thereby obtaine their Empire, or no? Apollo desirous of bloodshed, (as all wicked spirits

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spirits are) gaue his Oracle in these words, for deceauing of Cræsus. *If Cræsus without feare, shall passe ouer Halys, (this was a Riuer that lay betweene him & Persia) hee shall bring to confusion a great rich kingdome.* *Euseb. lib 5. de prep. Evan. cap. 10.*

Vpon which words, Cræsus passed ouer his Armie, in hope to get Persia, but soone after he lost Lydia. by euill vnderstanding of this doubtfull propheticie.

Thys then is the imbecilitie of both humaine and angelicall power, in prognosticating thinges to come, which are meere contingent. In which kinde, notwithstanding, seeing that the Scriptures haue many, and almost infinite prophecies, foretold many yeeres, (& somtimes ages) before they came to passe, set downe in playne, particuler, and resolute speech; at such tyme as there was neyther cause to coniecture them, nor probability that euer they should be true, deliuered by simple and vnlearned persons that could fore-see nothing by skill or Art; and yet that all these by theyr euents, haue prooued most true, and neuer any one iote in the same haue fayled; this (I say) alone, doth conuince most apparently,

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parantly all proofes and reasons and other arguments laid aside, that these Scriptures are of G O D , and of his eternall and infallible Spyrte . And therefore of these prophecies I will alledge in this place some few examples.

The prophetic to Abraham for his posteritie.

*Gent. 12, 13,
15, 17, 18,
&c.*

Gent. 15.

ABraham the first Father and speciall Patriarch of the Iewes, had manie prophecies and predictions made vnto him , as of hys issue, when he had yet none, nor euer like to haue ; of his inheriting the Land of Canaan, and the lyke . But thys which followeth is wonderfull, of his posterities discent into Egypt ; of theyr time of seruitude, and manner of deliuerance thence ; the same being fore-told, more then foure hundred yeeres before it was fulfilled, and at that tyme , when no likelyhoode thereof in the world appeared. The words are these. *Knowe thou before hand, that thy issue shall be a stranger in a forraine Land, and they shall subiect them to seruitude, and shall afflict them for foure hundred yeeres : but yet*

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*I will iudge the Nation vnto whō they
haue beene slauess, and after that, they
shall depart thence with great riches.*

*This is the Prophecie, and howe ex-
actly it was afterward fulfilled, by
the ruine of the Egiptians, and de-
liuerance of the Israelites, euen at
that time which is heere appoynted:*

*not onely the booke of Exodus doth
declare, vvhether the whole story is*

*layde downe at large, but also the
consent of * Heathen vvyriters, as be-
fore hath beene touched. And it is*

*specially to be noted, that this Pro-
phetic was so common and vuell
knowne among the Iewes, from A-*

*brahams tyme downe vnto Moses,
and so deliuered by tradition from
Fathers vnto their children; as it was*

*the onely comfort and stay, not
onely of all that people in theyr ser-
uitude of Egipt, but also of Moses &*

*others, that gouerned the people af-
terwards, for forty yeeres together in
the desert, and was the onely meane*

*indeede, whereby to pacifie them in
theyr distresses and miseries: and
therefore Moses in euery exhortati-*

*on almost, maketh mention of this
promise and prophecie, as of a thing
well knowne vnto them all, and not*

deuised

Exod. 12.

Gala. 3.

** Porph. lib.*

4, contra

Christia.

Appion. lib. 4

cont. Iuda.

That there is a God.
deuised or inuented by himselfe or
any other.

*The prophecie of the govern-
ment of Iuda.*

Gene. 49.

Long after this, Iacob that was A-
brahams Nephew, being in Egypt,
and making his Testament, sayde of
his fourth sonne Iuda, *Iuda, thy bro-
ther shall praise thee, and the children
of thy Father shall bow vnto thee, &c.*
*The Scepter shal not be taken from Iu-
da, vntill he come that is to be sent, and
he shall be the expectation of Nations.*
Which latter part of the prophecie,
all Hebrues doe expound, that it was
meant of the comming of Melsias,
which was fulfilled almost two thou-
sand yeeres after, at the comming of
Christ, as shall be shewed in another
speciall Chapter. For at that time,
King Herod a stranger, put out quite
the lyne of Iuda, from the govern-
ment of Iury. But for the first part,
touching Iudaes Scepter, it is won-
derfull to consider the circumstances
of this prophecie.

*Iosep. de ant.
lib. 14.*

For first; when it was spoken and
vttered by Iacob: there was no pro-
bability of any Scepter at all, to be
among

That there is a God.

among the Iewes, for that the Israe-
lites, or sonnes of Iacob at that day,
were poore, and few in number, and
never like to be a distinct Nation of
themselues, or to depart foorth of
Egypt againe. And secondly, if any
such thing should come to passe, as
they might be a people, and haue a
recepter of gouernment of their own,
yet was it not lykelie, that Iuda and
his posterity should possesse the same
for that he had three elder brothers,
to wit, Ruben, Simeon, and Levi:
who in all likelyhoode were to goe
before him. And thirdly, when Mo-
ses recorded and put in wryting this
prophecie, (which was diuers hun-
dred yeeres after Iacob had spoken
it,) it vvas much lesse likelie, that
euer it should be true, for that Moses
then present in gouernment, was of
the Tribe of Levi, and Iosua desig-
ned by God for his successor, was of
the Trybe of Ephraim, and not of
Iuda: which maketh greatly for the
certainty of this record. For that it
is most apparant, that Moses would
neuer haue put such a prophecie in
wryting, to the disgrace of his owne
Trybe, and to the preiudice and
offence of Ruben, Simeon, Ephraim,
and

Unlikely-
hoods of
this pro-
phecie.

Exod. 2.

Iosua, 15.

• *That there is a God.*

and other Trybes : neyther would they euer haue suffered such a derogation, but that it was euident to them by tradition, that their Grandfire Iacob had spoken it, albeit then presently there was no great likelihood, that euer after it should come to be fulfilled.

1, Regum, 1, and 8. And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeeres more, and yet was there no appearance of fulfilling this prophecy in Israell; for that the Trybe of Iuda was not established in that gouernment. At length they came to haue Kings to rule, and then was there chosen one Saule to that place, not of the Tribe of Iuda, but of Beniamin, and he indued with diuers chyldren to succeede him:

2, Reg. 9.

And who would then haue thought, that this prophecie could euer haue beene fulfilled? but yet for that it was Gods word, it must needs take place, and therefore when no man thought thereof, there was a poore

* *Dauid.*

1, Reg. 16.

* Sheepeheard chosen out of the Trybe of Iuda, to be a King, and the reginent and Scepter so established

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in his posterity, that albeit many of his descendants offended God more greenously then euer did Saule, who was put out before; And albeit ten Trybes at once brake from Iuda, and neuer returned to obedience againe, but conspired with the Gentiles and other enemies on euery side, to extinguish the said Kingdome and regiment of Iuda: yet for the fulfilling of this prophetic, the gouernment of Iuda held out still, for more then a thousand and two hundred yeeres together, vntill Herods time, (as I haue already sayde) which is more then anie one familie in the whole world besides, can shewe for his nobility or continuance in gouernment.

3, Reg. 32.

2, Chron. 11.

The wonderfull providence of God, towards the house of Iuda.

Euseb. in Chron.

The prophetic for the greatnesse of Ephraim aboue Manasses.

THE same Iacob, when hee came to blesse his little Nephewes Manasses and Ephraim, that were Iosephs Chyldren; though hymselfe were now dimme of sight, and could not well discerne them, yet did hee put

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put his right hand vpon the head of the younger, & his left hand vpon the elder, and that of purpose, as it proved afterward. For when Ioseph their Father misliked the placing of the Grand-fathers hands, and would haue remoued the right hand from Ephraim, and haue placed it vpon the head of Manasses, that was the elder Brother, Iacob would not suffer him, but answered, *I knowe my sonne, I know, that Manasses is the elder: and he shall be multiplied in many people, but yet his younger brother shall be greater then he.*

Gene 48.

*Iosua, 16,
and 17.*

Eccle. 47.

Esay, 7, 28.

Ierem. 31.

Ezech. 37.

Hosea, 5.

Genē. 49.

Iosua, 14.

Exod. 12.

Gala. 3.

Acts, 13.

Which afterward was fulfilled, for that Ephraim was alwayes the greater and stronger Trybe, and in fine became the head of the kingdom of Israell, or of the ten Trybes, whereof there was no suspition or likelyhood, when Iacob spake thys, or vwhen Moses recorded it. And howe then came Iacob to fore-see this so many hundred yeeres before? as also to fore-see and fore-tell the particuler places of his childrens habitations in the Land of Promise? as Zabulon at the Sea side, Aser in the fertile pastures, and other the like that fell out by casting lots, after foure hundred yeeres

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yeeres and more. Where-hence had hee this (I say) to fore-tell what lots so long after shoulde appoynt, but onely from G O D, who gouerned their lots.

The fore-sight of Moses.

THE like may bee asked concerning Moyses, vvho before hys death in the Desert, deuided out the Land of Canaan to euery Trybe, euen as though he had beene in possession thereof, and as afterward it fell out by casting of lots, as in the Book of Iosua appeareth. And could any humaine wit or science (thinke you) fore-see, what each Trybe should attayne (after his death) by drawing of lots?

*Numb. 34.
35.36.
Iosua, 15,
16, 17.*

Againe, the same Moyses fore-saw and fore-told in publique hearing of all the people, how in times to come, long after his death, the Iews should forsake G O D, and for theyr sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receaued in their roome, as indeed it came to passe. And whence (trowe you) could hee learne this, but from God alone?

Deut. 31.

*Deut. 32,
verse, 21.*

The

That there is a God.

The prophetic for the perpetuall destruction of Iericho.

Iosua, 6.

3, Reg. 16.

IN the Booke of Iosua, there is a curse layde vpon the place where Iericho stode, and vpon whatsoever person should goe about to rebuild the same, to wit, *That in his eldest sonne hee should lay the foundations, and in his youngest Sonne should hee build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded he should be punished with the death of all his children. Which thing was fulfilled almost fīue hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho agayne, and was terrified from the same, by the suddaine death of Abyram and Segul his chyldren, as the booke of Kings reporteth, according to the words of the Lord, which he had spoken in the hand of Iosua, the son of Nun. And since that time to this, no man, eyther Iew or Gentile, hath taken vpon him to raise againe the said Cittry, albeit the situation be most pleasant, as by relation of stories and Geographers appeareth.

The

That there is a God.

*The Prophecie of the birth and
acts of Iosias.*

TH E thyrd Booke of Kings maketh mention, that when Iero-3. Reg, 12,
boam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda; to the ende they might neuer haue occasion to reunite themselves againe to Iuda. by their going to sacrifice in Ierusalem, (as by the Law they were appoynted) he builded for the a goodly gorgious high Altar in Bethell. and there comaunded them to doe theyr deuotions. And whē he was one day there present himselfe, and offering his incense vpon the said Altar, and all the people looking on; there came a man of God, (sayth the Scripture) and stooode before the Alter, & cryed out aloude, and spake these wordes;
O Altar, Altar, this saith the Lorde,
*Behold, a chylde shall bee borne of the*3. Reg, 13,
house of Dauid, whose name shall be
Iosias, and hee shall sacrifice vpon thee,
these Idolatrous Priestes that nowe
burne Francumcense vppon thee, and
hee shall burne the bones of men vpon
thee.

F.

This

That there is a God.

Thus spake that man of God, in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne: and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, the miracles that happened about that fact: as that the Altar cleft in two vpon the mans words: & Iereboam extending out his hand to apprehend him, lost presently the vse and feeling thereof, vntill it was restored againe by the said holy mans Prayers; who notwithstanding, for that he disobeyed Gods commaundement in his returne, and eate with a Prophet of Samaria (which was forbidden him) he was slaine in his way home-ward by a Lyon, and his bodie was brought back againe & buried in Bethell nigh the sayd Altar, amongst the Sepulchers of those idolatrous Priestes of that place, but yet with a superscription vpon his Tomb, containing his name, and what had happened.

There passed three hundred yeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethell to ouerthrow the Altar, &

**Disobedi-
ence puni-
shed grie-
uously in
Gods dec-
ret.**

4, Reg, 23.

That there is a God.

to destroy the Sepulchers of those Idolatrous priests that had beene buried in that place: when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayde man of God, with the superscription and relation of the Cittizens of Bethell, when hee perceiued that it was the Tomb of him that had foretold his birth, his name, and his dooings, so many hundred yeeres before hee was borne: he let the same stand vntouched, as the fourth book of kings doth declare.

Chap, 23.

Nowe consider, whether among any Nation in the world, but onelie among the Iewes there were euer any such prophecy so certaine, so particuler, so long fore-tolde before the time, & so exactly fulfilled? But yet the holy scriptures are ful of the like, & time permitteth me only to touch some few of the principall.

*The Prophecies for the destruction of
Ierusalem and Ba-
bylon.*

ESay the Prophet is wonderfull in
fore-telling the misteries & actes
F 2 of

That there is a God.

*Hieron. in
prol. Galeat.*

*4. Reg, 20,
Esay, 5,*

Esay, 13,

Of the Messias his natiuitie, his lyfe,
and all the particulers that happened
in his passion. In so much that Saint
Ierome saith, hee may seeme rather
to write a story of deeds past, then
a prophetic of euents to come. But
yet among other thinges it is to bee
noted, that he liuing in a peaceable
and prosperous time in Iuda, when
the Iewes were in amitie and great
securitie with the Babylonians, he
fore-saw and fore-told the destructi-
on of Ierusalem by the sayd Babilo-
nians, & the grieuous captiuitie of the
Iewes vnder them; as also the de-
struction of Babilon again by Cyrus
King of Persia, whose expresse name
and greatnes, hee published in wry-
ting almost two hundred yeeres be-
fore he was borne; saying in the per-
son of God, First, to Ezechias King
of Iuda, that reioyced in the friend-
shyp he had with Babilon; *Beholde,*
the dayes shall come, when all that
thou and thy Fathers haue laide vp,
shall be carried away to Babylon, and
thy children shall be Eunuches in the
King of Babilons Pallace. And next,
to Babylon, hee sayde; *The destruc-*
tion of Babylon, which Esay the sonne
of Amos sawe, &c. Howle and cry,
for

*That there is a God.
for that the day of the Lord is at hand.
&c.*

*The wonderfull prophecie for Cyrus
King of Persia.*

THirdly vnto Cyrus (not yet borne) who was preordained to destroy the same, and to restore the people of Israell from banishment, to rebuild the Temple in Ierusalem, he sayth thus; I say to Cyrus, thou art my Sheepehearde, and thou shalt fulfill all my will. I say to Ierusalem thou shalt bee builded againe. I say to the Temple, thou shalt bee founded againe. This sayth the Lorde to my annoynted Cyrus, I will goe before thee, and will humble the glorious people of the earth in thy presence: I will breake theyr brazen gates, and crush in peeces theyr yron barres, for my seruaunt Iacobs sake haue I called thee by name, & haue armed thee, whereas thou *knowest not mee.

Esay, 24.

Esay, 25,

** This hee
sayth, for
that Cyrus
was an In-
fidell.*

Can any thing be more cleerly or miraculously spoken in the worlde, then to name a Heathen not yet borne, that should conquer so strong a Monarchie, as Babylon was at this

That there is a God.

Esay, 13,

Esay, 8, 2,

Jerem, 26,

Zach. I. I.

Circum-
stances of
certaine
truth.

time, and should builde againe the Temple of Ierusalem, which other of his owne religion had destroyed before him? What cause, what reason, what likelihood could be of thys? Yet Esay speaketh it so confidently, as he sayth, *that he sawe it:* and he nameth two witnesses thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying; *And I tooke vnto mee two saythfull witnesses, Vrias the Priest, and Zacharias the sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeeres after Esay, and the second liued fourescore yeeres after that againe, in the dayes of Darius, as by the beginning of his prophecie appeareth: and yet both (as you see) were distinctly named by Esay long time before..

And whereas thys booke of Esay was pronounced openly to the people (as other prophecies were) and publyshed into many thousande hands before the captiuitie of Babylon fell out, and then carryed also with the people, and dispersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the
world

That there is a God.

world both saw it and read it, many yeeres before the thing cam to passe; yea, when there was no likelyhoode of any such possibility to come.

The Prophecies and dooings of Ieremie, in the siege of Ierusalem.

THE same captiuitie and destruction of Ierusalem by the Babylonians, was prophecied by Ieremy, a hundred yeeres after Esay, and a little before the matter came to passe: yea, while the Babylonians were about the walls of Ierusalem, and besieged the same for two yeeres together, Ieremie was within, and tolde euery man, that it was but in vaine to defend the Citty, for that GOD had now deliuered it. And albeit he were accounted a Traytour for so saying, (especially, when by an Armie of Egipt, that came to the ayde of Ierusalem from Pharaos, the siege of the Babilonians was raysed for a certaine time,) yet Ieremie continued still in his asseueration, and sayde to Zedechias the King, *Thou shalt be deliuered into the handes of the King*

Ierem. 37.

That there is a God.

Jerem. 38.

of Babylon. And to the people, Hec dicit Dominus, tratendo tradetur, hec Civitas, &c. Thys sayth the Lorde, this Citty most certainly shall be deliuered into the hands of the Babylonians. And so hee continued, notwithstanding hee were put in prison and whipt, and threatned daily to be hanged; vntill indeede the Citty was taken, and Zedechias eyes puld out, his children slaine before his face, and all other thinges performed, which Ieremie had prophesied & fore-told them before.

Jerem. 39.

4. Reg. 28.

And which was yet more meruailous, Ieremie did not onely fore-tell the particulers of this captiuity, but also the determinate time, how long it should endure, saying; *And all this Land of Iurie shall be into wildernes, and anstoniednes: and all this people shall serue the king of Babilon for threescore and tenne yeeres, and when threescore and tenne yeeres shall be complet, I will visite vpon the King of Babilon, and vpon that Nation, sayth the Lord, and I will lay the same into eternall desolation. But vpon Iuda will I cast my pleasant eyes, and will bring them backe to this Land againe. &c.* In which prophesie is contayned, first the

Jerem. 25.

The yeeres fore-told of the captiuity of Babilon.

Jerem. 24, and 29.

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the particuler time howe long this captiuitie should endure.

Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes agayne? vvhich *1, Esdr. 1, 2.*
three things to haue beene afterward *2, Esdr. 2.*
fulfilled, not onely Esdras that lyued at that time, and was an actor in performance of the last; but all other Heathen writers besides, doe recorde and testifie.

And thys prophecie of Ieremie, was so famous, & certainly beleeued amongst all the Iewes in the time of their captiuitie, that when the day of experation drew neere, Daniell wryteth thus of himselfe. *In the first yeere of Darius, I Daniell, vnderstood in the* *Dan. 9.*
Scriptures, the number of the seauenty yeeres whereof God spake to Ieremie, that they should be fulfilled, touching the desolation of Ierusalem: and I turned my face to my Lord God, and besought him in fasting and sackcloth. &c. Noyther onely the Iewes vnderstoode and beleued thys prophecie, but euen Cyrus himselfe, that was a Gentile. gaue full credite ther-vnto, and thereby was induced to restore the Iewes, as appeareth both

Gentiles be-
leued the
Scripture.

That there is a God.

1, *Esdras*, 1.

3, *Esdras*, 2.

by his owne wordes and Proclamations, set downe by *Esdras* that executed the same; and by his deeds also, in restoring home the Iewes, and rebuilding theyr Temple at his owne great charges, as all Historiographers of the Hearthen doe confesse.

The prophecies of
Daniell.

Dan. 5.

I might heere alledge infinite other examples, and make no end, if I would followe the multitude of prophecies which are dispersed thorough out the whole Scriptures? I might shew howe Daniell fore-told to *Baltasar* King of Babylon, in the midst of his tryumph, as in the hearing of all his Peeres, the destruction which ensued vpon him the very same night after.

Dan. 11.

* Behold, 3.
Kings shall
yet stand in
Persia, & the
fourth shall
be rich a-
boue all the
rest.

I might heere alledge, howe the same Daniell, in the first yeere of *Darius* the Median, in the beginning of that second Monarchy of Medians and Persians, fore-tolde howe many *Kinges should raigne after him in Persia, and howe the last (who was the fourth after him, and his name also *Darius* should fight against the Grecians, & be ouercome by a Grecian King, (which was *Alexander*) and howe the kingdome also of the Grecians, should bee deuided and

some

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come in peeces, after Alexanders death, and not passe to his posterity, as Iustine and other Heathen writers doe testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolomeus, and other Captaynes of Alexander, that deuided the same among themselues, aboue a hundred yeeres, after Darius was dead.

Iustin. hist. lib. 12, & 13

I might declare also, how the same Daniell fore-sawe and fore-told, the foure great Monarchies of the world, and described the same as distinctly, as if he had lyued in them all, and as by experience wee finde since to be true I might alledge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniell vnder the names of the great Ramme, & the fierce Goat with one horne, which Goate himselfe interpreteth to bee meant of a Grecian King that should conquer the Persians. And therefore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the prophecie of Daniell interpreted vnto him by Iaddus the high Priest, assured himselfe that he was the man therein signified, and

*The foure
Monarchies;
of Assirians,
Persians,
Grecians, &
Romaines.*

*Dan. 2.
Dan. 8.
The fore-
telling of
great Alex-
ander.*

*Ioseph. lib. de
ant. q. Iud.
cap. 8.*

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To after long sacrifice doone to the God of Israell (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take this warre in hand) and after hee had bestowed much honor, & many benefits vpon the high Priest, and inhabitants of Ierusalem, hee went forward in his warre against Darius, with great alacrity, & had that famous victory which all the world knoweth.

A hundred such prophecies more, which are as plaine, as euident, and as distinct as this, I might alledge of Elias Elizeus, Samuel, Dauid, Ezechiel, the twelue lesser Prophets, and of other which I haue not named.

And in very truth, the whole Scripture is nothing else, but a diuine kind of body, replenished throughout with the vitall spirit of prophecie, and euerie day some prophecie or other is fulfilled. (though we mark it not) and shall be vnto the worlds end.

And the miracle of this matter is yet more encreased, if wee consider what manner of people they were (for the most part,) by whom these prophecies of hidden things were vttered: to wit, not such men as could gather the fore-sight of things by

What manner of persons our Prophets were.

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by Astronomie or Astrologie, that is, by contemplation of the starres, as some fond Gentiles did pretende, (though Ptolomie denie that anie such thing can be fore-told but onelie by inspiration from God,) neyther yet were they so sharpe witted, as to attayne to prophecie by strange imaginations, as most vainely Auerroes and his fellowes hold that some men may; nor finally, were they so delicatly fedde, as by exact dyet and rules of Alchimy, to come to Prophecie, or Alchimists dreame that a man may doe, and that Appolonius Thyaneus dyd, vwho by stillyfied meates, (as they spake) came to bee stillified himselfe, and so by helpe of his Glasle called Alchimusi, to foretell some matters & affaires to come. Our Prophets (I say) knew none of these fantastlicall deuises, beeing for the most part, poore, simple, and vnlearned men, as in particuler was recorded, that Dauid vvas a sheepeheard, & Amos was a keeper of Oxen. Yea, oftentimes they were women, as Mary the sister of Aaron, called in the Scripture by the name of Prophetesse Debora the wife of Lapidoth: Hanna the Mother of Samuell,

*Ptolo. in lib.
de fruct.*

*Moses Narbon in lib.
Abubacher
et Auam-
pare.*

*Roger Baco,
lib. de sex
scient experi-
mentalib.*

Amos, 1.

Exod. 15.

Judges, 5.

1, Reg. 2.

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*Luke, I, et 2.
Acts, 2 I.*

Samuell, Elizabeth the Mother of Iohn Baptist: Anna the Daughter of Panuell: and finally, the most holy and blessed virgine Mary, with the daughters of Phillip, and many such other, both in the old and new Testament who prophecied strangely, nor could possibly receaue such foreknowledge of thinges to come, but onely from the Spirit of the lyuing GOD, and by inspiration of the holy Ghost, which is a manifest demonstration, of the excellency of Holy-writ, and of the certainty contained therein.

The eight prooffe of Scriptures.

AND nowe, albeit thys might seeme sufficient in the iudgment and conscience of euery reasonable man (as the Iew supposeth) to proue that the Scriptures be only frō God, and consequently by them, that there is a GOD; yet hath hee one reason more to confirme theyr sinceritie which I will alledge in this place, and there-with make an ende. His reason is, that although these holy writings, (which proccede of Gods spirit)

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rite) doe not take theyr testimonie or confirmation from man, yet for more euidence of the truth, God hath so prouided, that all the principal most strange & wonderful things, recounted in Scripture, should be reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Wryters themselues; albeit in some poynts they differ from the Scriptures, in the manner of their narration, for that they adioyne superstitions there vnto. Which maketh the more for approbation of the things; for that heereby it appeareth, they tooke not their stories directly from the Byble, but by tradition, and most auncient antiquities of theyr owne.

Approbation of Heathen Wryters.

The creation of the world.

F Irst then, he sheweth that the creation of the World, which is the meruaile of all meruailes, with the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers, that haue beene cited before, (albeit the particularities be not so sette downe by them as they are in Scriptures.) and.

Gene. 1, et 2.

That there is a God.

and by all other, that doe see in reason, that of necessity, there must bee yeelded some Creator of these things.

The flood of Noe.

Gene. 6, 7, 8. **N**Ext to this, the flood of Noe is mentioned; by diuers most ancient-Heathen Writers; as by Bæro-
Iosep. li 1. de **fusus Chaldeus, Ieronimus Egyptius,**
antiq. Iud. **Nicholaus Damascenus, Abydenus,**
Euseb. lib. 9. **and others; according as both Iose-**
de prep. Evan cap. 4. **phus and Eusebius doe prooue. And**
in Bresile, and other Countries dis-
couered in our age, where neuer tea-
chers were known to be before, they
talke of a certayne drowning of the
world, which in time past happened;
and doe say, that this was left vnto
them by tradition, from time out of
mind, by the first inhabitants of those
places.

The long life of the first Fa-
thers.

Gene. 5, 10.
and 11.

OF the long lyfe of the first Patri-
arches, according as the Scrip-
ture reporteth it, not onely the for-
mer Authors, but also Manethus,
that

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that gathered the Historie of the Egyptians: Molus Hestiaeus, that wrote the Acts of the Phænicians. Hesiodus, Hecatus, Abderida, Helanicus, Acusilaus, and Ephotus doe testifie, that those first inhabitants of the world, liued commonly a thousand yeeres a peece: and they alledge the reason thereof to bee, both for the multiplication of people, & for bringing all Sciences to perfection, especially Astronomy & Astrology, which (as they write) could not be brought to sufficient perfection, by any one man that had liued lesse then sixe hundred yeeres, in which space, the great yeere (as they call it) runneth about.

¶ *Of the Tower of Babylon.*

OF the Tower of Babilon, and of the confusion of tongues at the same, Eusebius citeth the testimonies at large, both of Abydenus that liued about king Alexanders time, and of Sibella, as also the wordes of Hestiaeus, concerning the Land of Sennaar, where it was builded. And these Gentiles doe shew by reason, that if there

Gene. 11.

Euseb. lib. 9.

de prag. ca. 4.

Marke this
reason.

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there had not beene some such miracle in the deuision of tongues, no doubt but that all tongues being deuied of one, (as all men are of one Father,) the same tongues would haue retayned the selfe same rootes and principles, as in all dialects or deriuation of tongues we see that it cometh to passe.

But now (say they) in many tongues at this day, wee see that there is no likelyhood or affinity among them, but all different the one from the other, & thereby it appeareth, that they were made diuers and distinct, euen from the beginning.

Of Abraham.

*Gene. 11, 12,
13. 14. &c.*

*Alexan. Po-
libist. lib. de
Iudai. hist.*

OF Abraham & his affaires, I haue alledged some Heathen Wryters before, as Berolus, Hecateus, and Nicholaus Damascenus. But of all other; Alexander Polyhistor alledgeth Eupolemus most at large, of Abrahams being in Egypt, and of his teaching them Astronomy there: of his fight and victory in the behalfe of Lot: of his entertainment by king Melchisedech, of his wife and sister
Sara,

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Sara, and of other his doings, especially of the sacrifice of his sonne Isaac. To whom also agreeth Melo, in his Books written against the Iewes, and Artabanus. And of the strange Lake where-into Sodome and Gomorrah were turned by their destruction, called *Mare mortuum*, the dead Sea, wherein nothing can liue. Both Galen, Pausanius, Solinus. Tacitus, and Strabo, doe testifie and shew, the particular wonders thereof.

Melo lib. de fraudib. Iudeorum.

Arta, in Iudeorum hist.

Gal. de simp.

Pausan. in

Elie Solin in

Polih. Tacitus lib. vlt.

histor.

¶ *Of Isaack, Iacob, Ioseph, Iob, &c.*

FROM Abraham downe to Moses, writeth very particularly the forenamed Alexander, albeit hee mingle sometimes certaine fables, whereby appeareth, that hee tooke his story not out of the Bible wholly: And he alledgeth one Leodemus, who as he sayth, liued with Moses, and wrote the selfe same things that Moses did, so that these vvyters agree almost in all thinges touching Isaack, Iacob, Ioseph, and all theyr affayres, euen vnto Moses; and with these doe concurre also Theodotus a most auncient

Gen. 15, 16, 17, 18, &c.

*Arista.lib.
de Iob.*

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ent Poet , Artabanus and Phylon,
Gentiles. Aristæus in like manner a-
bout Aristotles time, wrote a booke
of Iob.

Of Moses.

*Exod 2,3,4,
9. &c.*

OF Moses and his acts, not onely
the fore named, (especially Ar-
tabanus in his Booke of the Iewes)
doe make mention at large: but ma-
nie others also , as namely Eupole-
mus, out of whom Polihistor reciteth
very long narrations, of the wonder-
full and stupendious things done by
Moses in Egypt. for which he sayth,
that in his time hee was worshipped
as a God in that Countrey, and cal-
led by many Mercurius . And that
the Ethiopians learned circumcision
of hym , which afterward alwayes
they retayned, and so doe vnto this
day. And as for his miracles done in
Egypt, his leading the people thence
by the Redde-sea: his luying with
them forty yeeres in the wildernes :
the Heathen Wryters agree in all
things with the Scriptures, sauing
only, that they recount diuers things
to the prayse of Moses , which hee
hath

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hath not written of himselfe, adding also his discription, to witte, that hee was a long tall man, with a yellowe beard, and long hayre, where-with also accordeth Numenius Pythagoricus, touching the acts of Moles, whose life he sayth that he had reade in the auncientest records that were to be had.

The descrip-
tion of Mo-
ses person
out of the
Heathen
wryters.

*The story of Iosua, Iudges, and
the Kings.*

B V T the fore named Eupolemus goeth yet forward, and pursueth the story of Iosua, of the Iudges, of Saule, David, and of Salomon, euen vnto the building of the Temple, which hee describeth at large, with the particuler Letters vwritten about that matter to the King of Tyrus, which Iosephus sayth vvere in hys dayes kept in the records of the Tyrians. And with Eupolemus, agree Polyhistor, and Hecataeus Abderita, that liued and serued in vvarre with King Alexander the great, and they pulcher of make mention among other things of the inestimable riches of Salomon, and of the treasures which hee had

*Iosep. lib. 8,
de ant. sa. 2.*

The trea-
sures hidden
in the Se-
King Alexander the great, and they pulcher of
make mention among other things

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*Ioseph. l. 13, de
antiq. cap. 6.*

* The same
thing attēp-
ted Herod
in his time,
as Iosephus
saith, lib. 18.
anti.

had hid and buried, (according to the
fashion of that time) in the Sepul-
cher of his Father Dauid, which to be
no fable, (though not mentioned by
the Scripture) Iosephus well proueth,
for that Hircanus the high Priest and
King of Iury, being besieged in Je-
rusalem by Antiochus, surnamed Pi-
us, not many yeeres before our Sa-
uiour Christ his natiuity, to redeeme
himselſe and the Citty, and to pay
for his peace, * opened the saide Se-
pulcher of Dauid, and fetcht out of
one part thereof, three thousand Ta-
lents in ready money, which amount
to fixe hundred thousande poundes
English, if wee account the Talents
but at the least size, of *Talentum He-
braicum*.

*The things that ensued after King
Salomons dayes.*

AND as for the thinges that ensu-
ed after Salomon, as the deuifi-
on of the Tribes among themselues
and theyr diuers vvarres, afflictions
and transmigrations into other coun-
tries, manie Heathen Wryters do
mention and recorde them, and a-
mong other, Herodotus, and Dio-
dorus

That there is a God.

dorus Siculus . And the fore sayde Alexander Polyhistor, talking of the captiuitie of Babylon, sayth, that Ieremie the Prophet, told Ioachim his King, what would befall him, and that Nabuchodonozer hearing thereof, was moued thereby to besiege Ierusalem.

*Ierem. 37.
4, Reg. 24.*

Of the flight of Zenacharib from the siege of Ierusalem, and how hee was killed at his returne home, by his owne sonnes in the Temple, according to the prophetic of Esay, and story of the booke of Kings for that hee had blasphemed the Lord God of Israell, as Herodotus witnesseth; and that after his death, hee had a statue or Image of mettall erected in his memorie, with this inscription in Greeke; *Hee that beholdeth mee, let him learne to be godly* . Confer Xenophon also in his seauenth Booke *De Cyropedia*, and you shall see him agree with Daniell in his narrations of Babilon.

*Of Zena-
charib.*

*Esay, 31, 33
and 36.
4, Reg. 9.*

Hero. lib. 2.

Dan. 16.

And finally, I will conclude with Iosephus the learned Iew, that wrote immediatly after Christes ascension, and protesteth that the publike writings of the Syrians, Chaldeans, Phœnicians, and innumerable Histories of

*Ioseph. l. 1, de
antiq. Iud.*

That there is a God.

of the Grecians, are sufficient to re-
stifie the antiquity, truth, authority,
and certainty of the holy Scriptures,
if there were no other prooffe in the
world besides.

*The conclusion of this Chapter, with
the application.*

Section. 4.

THUS farre haue I treated of the
wayes and meanes, which haue
beene left vnto the world from the
beginning, thereby to know and vn-
derstand theyr Maker. In treating
which poynt, I haue stayed my selfe
the longer, for that it is the ground
and foundation of all that is, or may
be said heereafter. It is the first, finall,
and chiefe principle, of our eternall
saluation or damnation, and the totall
weale or woe that must befall vs, and
possesse vs for euer.

Which ground and verity, if it be
so certayne and euident, as before
hath been shewed, by all reason and
prooffe, both diuine and humane, and
that the matter be so testified & pro-
claimed vnto vs, by all the creatures
of heauen & earth, and by the mouth
and

That there is a God.

and writing of our Creator himselfe, as no ignorance or blindness can excuse the same, no slothfulness dissemble it, no wickedness deny it: what remaineth then, but to consider with our selves, what service this God requireth at our hands: what gratitude, what dutie, what honour for our creation? to the end, that as we have prooved him a most bountifull Creator, so wee may finde him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Maiestie, which hath appointed euery other creature to some action for his owne glory, (as hath been declared at large before) should leaue man-kinde onely, which is the worthiest of all the rest, without obligation to his service.

In which one poynt notwithstanding, though neuer so cleere (such is the fondnes of our corrupt nature, The error without Gods holy grace:) sayled of the olde those ancient wisemen of the world, Phylsophers. of whom S. Paule speaketh so much in his Epistle to the Romaines, *ta Rom. 1. et 2.* king compassion of their case, and calling them fooles, and all theyr great learning & phylosophy meere fondnes; for that *whereas* (by the
G. meanes

No excuse
of the igno-
rance of God.

That there is a God.

Rom. I,

meanes before mentioned) they came to knowe God, they did not seek to glorifie him, as appertained vnto God, nor yet did render him due thanks: but vanished away in theyr cogitations. &c. That is, they tooke no profite, by this knowledge of theyrs, but

Rom. I,

applied theyr cogitations vppon the vanities of this world, more then vppon the honour and seruice of thys theyr God For which cause, as Saint Paul adioyneth presently in the same place, that for so much as they dyd thus, and did not shew forth by theyr lyfe and workes, that they had the knowledge of God indeede; God deliuered them ouer to a reprobate sence, and suffered them to fall into horrible finnes, which S. Paule doth name and detest in that Chapter, and finally concludeth, that theyr euerlasting perdition ensued principally vppon thys one poynt: that whereas, *They knew the iustice of God*, (by all the wayes & arguments that before haue been declared) yet wold they not vnderstand (sayth hee) that death was due to all such, which lyued wickedly as they did.

Rom. I,

And as the same Apostle vpon consideration of these matters, wherein
hee

That there is a God.

he standeth long for the importance thereof, pronounceth in fine, thys generall sentence, with great asseueration and vehemencie of Spyrite: *That the wrath of God is revealed frō heauen, vppon all impietie and iniustice of those men, who hold the knowledge of God in vnrighteousnes.* That is, who being indued with the knowledge of God, doe liue notwithstanding vnrighteouslie, or (as he sayde before) doe consume theyr dayes in vanitie, not making account of the seruice which they doe owe to that God for their creation and other benefites. Which thing, if Saint Paule might truly say to those Gentiles, before his tyme, who had onely naturall knowledge and vnderstanding of God; that is, so much as by hys creatures was to be gathered: what may, or shall be sayd vnto vs, who haue not onely that lyght of nature which they had, but also the wrytings and law of God himselfe, communicated especially vnto the Iewes, and aboue that also, haue heard the voice of his onely sonne vpon earth, & haue receiued the doctrine of his most blessed Gospell, and yet doe liue as negligently (many of vs) as

A generall
sentence
pronounced by S.
Paule.

Rom, I.

The appli-
cation to
our selues,

That there is a God.

dyd the very Heathen , touching good life and vertue.

Rom. I,

Luke. 12.

Surely in this case I must denounce against my selfe, that if it be true, (as it cannot be false) which thys blessed Apostle affirmeth here of these heathen Philosophers, that by that little knowledge they had of GOD, *they were made inexcusable*, then by the most iust and certaine rule of Christ, layd downe by S. Luke, *qui multum datum est, multũ queretur ab eo*, that of euery man which hath receiued much, a great account shal be taken for the same; wee are forced to inferre, that our account shall bee the greater, and our selues much more inexcusable before his diuine Maiestie, then the very Gentiles and Heathens are; if after our knowledge & manifest vnderstanding of his Godhead and iustice, *We vanish away in our cogitations*, as they did, and as the most part of the worlde at thys day are seene to doe, that is, if wee applie our cogitations and cares, about the vaine affayres of thys temporall lyfe and transitory commodities, which we should bestow vppon the seruice and honour of thys Lord and Creator.

OF

OF THE FINAL END
and cause why man was created by
God, and placed in this
world.

*And of the obligation he hath thereby,
to attend to the affayre for which
he came hether.*

Chap. III.

BY the Chapter precedent, I
nothing doubt (gentle Rea-
der) but if thou haue seene &
perused the same, thou remain-
est sufficiently informed of
thy Creator. Now followeth it by
order of good consequence, that we
consider with some attention, (for
that it standeth vs much vpon) what
intent and purpose God had in crea-
ting vs, and this world for our sakes,
and in placing vs therein as Lordes
of the same? By the former consi-
derations wee haue learned, that as
among other creatures, nothing
made it selfe; so nothing was made
for it selfe, nor to serue it selfe. The
heauens (we see) doe serue the ayre,

A necessarie
considera-
tion.

Why man was created.

the ayre serueth the earth, the earth
serueth the beastes, the beastes serue
man; and then is the question, whō
man was made to serue? for in him
also holdeth the former reason, that
seeing he was not made by himselfe,
it is not likely that hee was made to
serue himselfe.

Prou, 16,

If wee consult with the Scriptures
heerein, we finde a generall sentence
layd downe without exception; *V-*
niuersa propter semetipsum operatus
est Dominus, the Lord hath made all
things for himselfe. And if all, then
man (no doubt) who is not the least
of the rest which he hath made.

**Man made
to serue
GOD.**

Iob, 11,

And hereby it commeth to passe,
that man cannot bee sayd to be free,
or at his owne appointment or dis-
position in thys worlde, but is obli-
ged to performe that thing, for the
which he was sent into this habitati-
on. Which point holy Iob declareth
plainly, in a certain inuectiue against
such men as were carelesse and neg-
ligent in consideration of thys af-
fayre. *A vayne man* (sayth he) *is lif-*
ted vp in pride, and thinketh himselfe
to be borne as free as the colt of a wild
Asse. That is, hee thinketh himselfe
bounde to nothing, subiect to no-
thing

Why man was created.

thing, accountable for nothing that he doth in this life; but onely borne free, to passe his time in disport and pleasure, as a Colt in the wildernesse, that hath no maister to tame him.

Which in other words, the Wiseman vttereth thus; *He esteemeth this life of ours to be but a play-game,* and therefore careth not how hee liueth, or wherein hee spend and passe ouer his time. And this of the man whom the Scripture calleth vaine. *Wisd. 15.*

But nowe, for the sober, wise, and discreet, of whom it is written, *The way of life is vpon the learned. to the ende hee may decline from the lowest hell:* they are farre from so great fol-*Prou. 15.* lie, as to imagine that no account shall be demaunded of our being in this world; for that they haue read, *That God shall bring into iudgement what-soeuer is doone,* for euery fault that is committed. And the Christi-*Eccles. 11, and 12.*

an man knowveth further, by the mouth and asseueration of his Sau-our and Redeemer, that hee shall *Math. 12.* be accountant for euery idle worde *Account to* that hee misvttereth: and finallie, *be giuen,* there is no man that is eyther of rea-son, or conuersant in the vvyryngs and Testament of his Creator, but

Why man was created.

*Psal. 9, 43.
and 141.*

remembreth well, that among all other irritations, whereby the wicked man is sayd to prouoke Gods patience to indignation, none is more often repeated or more greuouslie taken, then *that hee said in his heart, God will aske no account.*

**Profitable
demaunds
& considerations.**

VVith these men then alone shall bee my speech in this present Chapter, who haue a desire to discharge vvell this account. For attayning whereof (truly) I can giue no better counsaile, instruction, or aduise, then to doe in this case, as a good Merchant factor is wont to doe, when he arriueth in forraine Countries, or as a Souldiour or Captayne, sent by his Prince to some great exployt, is accustomed, when hee commeth to the place appointed, that is, to weigh and consider deeply, for what cause he came thether? why he was sent? to what ende? vvhath to attempt? vvhath to prosecute? vvhath to performe? what shall be expected and required at his handes (vpon his returne,) by him that sent him thether? For these cogitations (no doubt) shall stirre him vp to attend to that for which hee came, and not to employ his time in impertinent affaires.

Why man was created.

affaires. The like would I counsaile a Christian to put in vre, concerning the case proposed, & to demandaund of himselfe, betweene God and his conscience, why, and wherefore, and to what end, he was created & sent hether into this world? what to doe? wherein to bestow his dayes.&c.

And then shall hee finde, that for no other cause, matter, or ende, but onely to serue God in this life, and by that seruice to enioy heauen, and cuerlasting saluation in the lyfe to come. This was the condition of our creation, as Moises well expresth; and this was the consideration of our redeeming, fore-told by Zacharie, before wee were yet redeemed; *That wee being deliuered from the hands of our enemies, should serue God in righteousness and holines all the dayes of our life.* Gene. 14.
Luke, 2.

Of this consideration doe ensue two consequents to bee obserued. Whereof the first is, that seeing our end and finall cause of being in this world, is to serue God, & so to work our owne saluation with feare and trembling; vwhatsoever thing wee doe, or bestowe our time in, which eyther is contrary or impertinent, or end.

The first
consequence
vpon due
considera-
tion of our

Why man was created.

not profitable to this end, (though it were to gaine kingdoms) it is vanity and lost labour, and will turne vs in time to griefe and repentance, (if we change not our course) for that it is not the matter for which wee came into this life, nor whereof we shal be demaunded an account, except it be to receaue iudgement and punishment for the same.

**The second
cōsequence.**

Secondly, it followeth of the same consideration, that seeing our onely busines and affaire in this world, is to serue our Maker, and saue our owne soules, and that all other earthly creatures, are put heere to serue our vses to that end onely, we should for our part bee indifferent to all these creatures, as to riches or pouerty, to health or sicknes, to honour or contempt; to litle learning, or much learning; and we should desire only so much or little of eyther of them, as were best for vs, to the attainment of our said end and Butte pretended; that is, to the seruice of God, and the weale of our soules. For whosceuer desireth, seeketh, loueth, or vseth these creatures, more then for thys, runneth from the end for which hee came hether.

Why man was created.

By this then may a carefull Christian make some scantling of his own estate with God, and make a coniecture whether he be in the right way or no. For if he attend only or principally to this end, for which hee was sent hether; if his cares, cogitations, studies, endeouours, labours, talke, conuersation, and other his actions, doe runne vpon this matter, and that hee careth no more for other creatures, as honours, riches, learning, and the like, then they are necessary vnto him for this end that hee pretendeth, if his dayes and life be spent in this study of the seruice of God, and procuring his owne saluation, in carefulnes, feare, and trembling, as the Apostle aduised him; then hee is (doubtles) a most happy man; and shall at length attayne to the kingdom which he expected. But if hee finde himselfe in a contrary case and course; that is, not to attend indeede to this matter, for which only he was sent hether, not to haue in his heart and study this seruice of God, and enioying heauen, but rather some other vanity of the world, as promotion; vvealth, pleasure, sumptuous apparell, gorgious buildings, beauty,

saugur

How each man may take a scantling of his own estate.

A right course.

Philip. 2.

A wrong & dangerous course.

Why man was created.

favour of Princes, or any other thing
else, that appertayneth not vnto this
end. If he spend his time about these
trifles, hauing his cares and cogitati-
ons, his talke & delight more in these
thinges, then about the other great
busines, of possessing Gods eternall
kingdom, for which he was made &
placed in this world; then is he (I as-
sure him) in a perrilous way, leading
directly to perdition, except he alter
and change his course. For, most cer-
taine it is that whosoever shal not at-
tend vnto the seruice hee came for,
shal neuer attaine the reward assigned
and promised to that seruice.

**The reason
why so fewe
are saued.**

*Math. 7, 20.
and 22.
Luke, 13.*

And for that the most part of all
this worlde, (not onely of Infidels,
but also Christians) doe runne amisse
in this poynt, and doe not take care
of that affaire and busines, for which
alone they were created and placed
heere, hence it is, that Christ and his
holy Saints, both before and after
his appearance in the flesh, haue
spoken so hardly, and seuerely of the
very small number that shall bee sa-
ued, (euen among Christians,) and
haue vttered certaine speeches which
seeme verie rigorous to fleshe and
blood, (and to such as are most tou-
ched

Why man was created.

ched therein) scarce credible, albeit they must bee fulfilled. As among other thinges, that a louer of thys worlde cannot bee saued; that rich men do enter as hardly into heauen, as a Cammell through a needles eye, and the like. The reason of which manner of speeches doe stand in this, that a rich man or worldling, attending vvith all his indutrie to heape vp riches (as the fashion is) can not attende, (nor ever doth) to that for which he came into this worlde, and consequently can neuer attaine heauen except God work a miracle, and thereby doe cause him to spend out his riches to the benefit of his soule, (as somtimes he doth) and so do lessen the Cammell in such sort, as hee may passe the needles eye. Whereof wee haue a very rare example in the Gospell of Zacheus, who beeing a very rich man, did presently vppon the entering of Christ into his house, (but much more as appeareth into his hart by fayth) resolue himselfe to change his former course touching riches, and at one blow to beginne with-all, gaue away halfe of all hee possessed to the poore; and for the rest made proclamation, that who-

soeuer

Iam 4.

Math 19.

Mark 10.

Luke, 19.

Why man was created.

A perfit ex-
ample of a
good con-
uerſion.

ſoener had receaued any wrong at
his hands, (as commonly many doe
by them that are rich) he ſhould com
and receaue foure times ſo much a-
mends, by which almes and reſtituti-
on, he was deliuered from the Cam-
mels gib or bunch on his backe, that
letteth his paſſage through the nee-
dles eye. And this extraordinary fa-
uour and grace he receaued, by the
fortunate preſence of his moſt bleſſed
and bountifull gueſt, who had ſigni-
fied before in an other place, that
himſelfe was able ſo to draw the Ca-
mell, as hee ſhould paſſe the needles
eye, for that the things which are vn-
poſſible with man, are poſſible with
God:

Math. 19.

Mark, 10.

But to leaue this, and to goe for-
ward in our former purpoſe, no mer-
uaile it is, if in the world abroad, ſo
few be ſaued, ſeeing that of thouſands
ſcarce one doth account of that bu-
ſines, which of all other is the chiefe
and principall. Conſider you the mul-
titude of all ſorts of people vppon
earth, and ſee what theyr traffique
and negotiation is? ſee whether they
treate this affayre or no? ſee wherein
their care, ſtudy, and cogitation con-
ſiſteth? How many thouſand finde
you

Why man was created.

you in Christendome, who spend not one houre of foure and twenty, nor one halfe day in forty, in the seruice of God, or busines of theyr soule? Howe infinite haue you, that breake their braines about worldly commodities, and how few that are troubled with this other cogitation? Howe many find time to eate, drink, sleepe, disport, deck, and trim themselues to the view of others, and yet haue no time to bestow in this greatest busines of all other busines?

The wrong
course of the
world.

How many passe ouer whole daies, weekes, moneths, and yeeres, (and finally their whole lyfe time) in hauking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the worlde, that spende more dayes in one yeere, in pricking vp their apparell, and adorning theyr carkas, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the end? what will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchant factor vvhich I mentioned before, after many yeeres spent

Why man was created.

A compari-
son expref-
sing the va-
nity of our
occupations.

spent in fortaine Countries vpon the
Maifters expences, should returne at
length and giue vp his accounts, of
fo much time and money spent in
finging; fo much in dauncing, fo
much in fencing; fo much in cour-
ting, and the lyke; who would not
laugh at fo fond a reckoning? but
beeing further demaunded by hys
Maifter, what time he had beftowed
vpon the Merchandife and affayres
for which hee was sent, if the man
fhould aunfwere, that he had no ley-
fure to think vpon that thing, for the
great occupation which he had in the
other; who would not eftime him
woorthy of all punishment and con-
fufion? And much more fhame
and confufion no doubt, fhall they
fuftaine at the laft dreadfull day, in
the face and prefence of God and all
his Angels, who being sent into this
worlde, to traffique fo rich a Mer-
chandife as is the kingdome of hea-
uen, haue neglected the fame, and
haue beftowed their ftudies vpon the
moft vaine trifles and follies of this
world, without cogitation or care of
the other.

Math. 16.

Pfalme, 4.

Ierem. 2.

O yee children of Adam, fayth
the fpirit of God, why loue ye fo va-
nity,

Why man was created.

nity, and seeke after lyes : why leaue you the Fountayne and seeke after Cesternes? If a golden game of inestimable value, should be proposed for such as would runne, and could winne the same; & when the course or race were begun, if some should step aside and follow flies or feathers that passed in the ayre, without any regard of the prize and goale proposed, who would not meruaile & take pittie of their folly? euen so is it with men of the world, if wee belecue S. Paule, who affirmeth, that we are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the Game or Prize, but euery man, sayth hee, arriueth not thither: and why? for that most men doe step aside, and leaue the marke. Most men doe run awry, and doe follow feathers vp and downe in the ayre; most men doe pursue vanities, and doe weary themselves out in the pursute thereof, vntill they can neyther runne nor goe, nor mooue their limbs any further: and then, for the most part, it is too-late to amend their folly.

A comparison.

1, Cor. 9.

Will you heare the lamentations of such vnfortunate men? these are their

Why man was created.

Wisd 5.

The complaint of
worldlings
in the end of
their life.

their owne words recorded by scripture. We are wearied out in the way of iniquity & perdition; and the way of God haue we not known. What profit haue wee receaued of all our pompe and pride, & vaunting riches? what good haue they done vs? They are now past away as a shadow, and as a Messenger that rydeth in post, and wee are consumed in our owne iniquities.

This is the lamentable complaynt of such men, as ranne awry, and followed a wrong course in theyr actions of this life. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happie men in this world, and thought to runne a most fortunate course, in that they heaped much riches together; aduanced themselves and their families to great dignities: became gorgeous, glorious, and dreadfull to others: and finally, obtayned what soeuer theyr lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fonde
iudgment of
the world.

Why man was created.

happy. And I make no doubt, by
experience of these our tymes, but
they had admirours and enuiours in
great aboundance, who burned in
desire to obtayne the same course.
And yet whē I heare their complaint
in this place, and their owne confes-
sion, wherein they say expressly: *Wee*
sencelesse men did erre from the way of
truth: When I consider also the ad-
dition of Scripture, *Talia dixerunt in*
inferno: they spake these things whē
they were in hell: I cannot but e-
steeme their course for most misera-
ble, and condemne wholly the iudg-
ment of flesh in this affaire.

Wisd. 5.

Wherefore, my deere brother, if
thou be wise: yeeld not to this deceit
of worldly lips and tongues, that vse
to blesse and sanctifie such, as are in
most danger & neere to perdition.
Leane rather to the sincere counsaile
of Saint Paule, who willeth thee to
examine vprightly thine owne works
and wayes, and so to iudge of thy
selfe without deceite. If thou walke
the way of Babilon, most certaine it
is, that thou shalt neuer arriue at the
gates of Ierusalem, except thou
change thy course.

Gala. 6.

Oh my brother, what a griefe will
it

Why man was created.

**A cōparison
expressing
our grieſe
in the end,
for running
a wrong
couſe.**

it but vnto thee, when after long labour and much toyle, thou shalt find thy selfe to haue gone awry? If a man had trauailed but one whole day, and thereby made weary, should vnderstand at night, that all his labour were lost, and that his whole iourney was out of the way: it would be a meruailous affliction vnto him (no doubt) albeit no other inconvenience were therein, but onely the losse of that dayes trauayle vvhich might be recouered and recompenced in the next. But if besides this his busines were great, if it lay vpon his life to be at the place whether he goeth, at a certayne houre: if the losse of his way were irrecoverable: if the punishment of his error, must be death and confusion; and himselfe were so weary, that hee could stirre no one foote further: imagine then what a greeuous meſſage thys would be vnto him, to heare one say: Sir, you are amisse, your labour is lost, and you haue trauailed wholly beside your way.

**The misery
of a soule
that hath**

So then will it bee vnto thee (my soule) at the day of death, and separation from my body, if in this lyfe thou attend not to thy saluation for which

Why man was created.

which thou wert created, but shalt gone awry
passe ouer thy dayes in following of at the last
vanities. Thou shalt find thy selte a day.

stray at the end of thy iourney, thou
shalt find thy selfe weary, and enforced
to say with those miserable dam-
ned spyrts, *I haue walked hard and* *Wisd. 5.*
raggy wayes, for that indeed the way
of wickednes is full of thornes and
stones, though in shew it be couered
with faire grasse, and many flowers.
Thou shalt find at that day that thou
hast lost thy labour, lost thy time, lost
all oportunity of thine owne com-
modity. Thou shalt then finde thy
error to be vnreouerable, thy dan-
ger vnauoydable, thy punishment in-
supportable, thy repentancee vnpro-
fitable, and thy grieve, sorrow, and ca-
lamity inconsolable.

Oh, hee that could beholde and
feele the invuarde cogitations of a
worldly mans heart at that instant,
after all his honours and pleasures
were past; no doubt but hee should
finde him of another iudgement and
opinion in thinges, then hee was in
the ruffe and heate of his iolity. Hee
doth well perceauie then, the fondnes
of those trifles which he followed in
this lyfe, albeit it were to make him-
selfe

Why man was created.

Alexanders
death.

Iulius Cæ-
sars death,

Two rare
examples.

*Iosep. lib. 14.
15, et 18, de
antig. Iud.
et bello. Iud.
lib. 2.*

selfe a Monarch. If a man did know the cogitations that King Alexander the great had, when of poyson hee came to die, after all his victories and incredible prosperity; if we knew the thoughts of Iulius Cæsar, at the day of his murther in the Senate house, after the conquest of all his enemies, and subiection of the whole world, to his owne onely obedience, wee should well perceauce, that they tooke little pleasure in the wayes they walked, notwithstanding they were esteemed most prosperous and happy men of this world.

Iosephus the Iew, recounteth two very rare examples of humane felicity, in Herod the first, and Agrippa his Cosin, whereof the one by Anthony the Triumuir, and the other by Caligula the Emperour, (both of them beeing otherwise but priuate Gentlemen, and in great pouerty and misery when they fledde to Rome) were exalted vpon the suddaine to vnexpected great fortune, and made rich Monarchs and glorious Potentates. They were indued (at seuerall times) with the kingdom & crowne of Iury, and that in such ample sort, as neuer any of that nation after them had

Why man was created.

had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herod the great, and Agrippa the great. They ruled and commaunded all in their dayes, they wanted neyther siluer nor gold, neyther pleasures nor pastimes, neyther friends nor flatterers. And besides all these gifts of Fortune, they abounded also in ornaments and excellency of body and wit. And all this was increased & made the more admirable, by reason

of their * base & low estate before, in respect whereof, theyr present fortune vvas esteemed for a perfect patternne of most absolute felicity.

This they enioyed for a certaine space, & to assure themselues of the continuance, they bent all theyr cares, cogitations, and studyes, to please the humors of the Romaine Emperours, as theyr Gods, and Authors of all theyr prosperity and felicity vpon earth. In respect of whose fauours, (as Iosephus noteth,) they
cared

* For enuie onely of Agrippa his fortune, Herodias did ruine her selfe and her husband, as Iosephus sayth. Lib. 18. antiqu. capit. 8, 9, 15. Her husbände vvas Herode Antipas, that slewe Saint Iohn Baptist, and vvas sonne to Herod the first.
Luke, 3. Math. 14.

Why man was created.

careed litle to violate their own Religion of the Iewes, or any thing else that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end and consumation of this theyr pleasant race ?

Herods death

*Iossep.lib. 15.
de antiq.*

* This Herod was called Ascolonita. & slew the infants in Bethlem.
Math. 2.

The death of Agrippa.

*Iossep.lib. 19.
cap. 7.*

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, * and horrible accusations of his conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued ; and so calling one day for a knife to pare an Apple, would needes haue murdered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iossephus reporteth, howe that vppon a certaine day which hee kept festiuall in Caesaria, for the honour of Claudius rhe Romaine Emperour, when he was in his most extreame pompe and iolity, in the middest of all hys Peeres, Nobles and Damosels, coming foorth at an houre appoynted, all glittering in golde and siluer, to make an Oration vnto the people ; hys voyce, gesture, countenaunce, and

Why man was created.

and apparrell so pleased, as the people began to cry, (being solicited thereunto by some flatterers) *That it was the voyce of God, and not of man.* Wherein Agrippa taking pleasure & delectation, was strooken presently from heauen, with a most horrible putrification of all his body, whereof he died, repeating only to his friends these wordes in the midst of his torments; * *Behold ye me, that doe seeme to you a God, how miserably I am enforced to depart from you all.*

Now then would I demaunde of these two fortunate men, who laying aside all the care of God & Religion, did follow the preferences of thys world so freshly, and obtayned the same so luckily: how they liked of thys theyr course and rase in the end: Truly, I doubt not, but if they were here to answer for themselves, they would assure vs, that one houre bestowed in the seruice of GOD, and of their saluation, would more haue comforted them at the last instant, then all their labours and trauailes which they tooke in their liues for pleasing of Emperours, and gathering the grace and good liking of mortall men.

H.

Vse

* S. Luke saith he was strooken by Gods Angell. *Act. 12.* And consider how Iosephus agreeeth with this narratio.

* Euseb. lib. 2. *hist. ca. 19.*

Why man was created.

Sincere and
profitable
counsaile.

Vse then, (ô Christian,) vse thys experience to thy commoditie; vse it to thy instruction, vse it to thy fore warning. That which they are now, thou shalt be shortly, and of all follies it is the greatest, not to profit or flee from danger by the example of others.

The difference betweene a wise man and a foole is this, that the one prouideth for a mischiefe while time serueth, and the other woulde doe, when it is too late. If thou mightest feelee now, the state & case wherein thy poore hart shall bee at the last day, for neglecting the thing, that of all other it shoulde haue studyed and thought vpon most, thou wouldest take from thy meat, and sleepe, and other necessities, to repaire that is past; Hetherto hast thou time to reforme thy course of lyfe, if thou be willing, which is no small benefite, if all were knowne. For in this sence (no doubt) it is most true, which the Wise-man sayth; that better it is to be a lyuing dog, then a dead Lyon, For that while the *day time* of thy lyfe endureth, all things amisse may easily be amended. But the dreadfull *night* of death will ouer-take thee
short.

Eccle, 4.

Iob. 9.

Why man was created.

shortly, and then shall there bee no more space of reformation.

Oh that men would bee wise, and fore-see thinges to come, sayth one Prophet. The greatest wisdom in the world (deere brother) is to looke and attend to our saluation: for as the Scripture sayth most truly: *Hee*

Deut, 32,

is a Wise man indeede, that is wise to his owne soule. And of this wisdom it is written in the very same booke, as spoken by herselfe. *In mee is the*

Eccle, 37,

grace of all life and truth, and in mee is the hope of all life and vertue. In morrall actions and humane wisdom, wee see that the first and chiefest circumstance is, to regarde well and consider the end. And how then doe we omit the same, in thys great affayre of the kingdome of heauen?

Eccle, 24,

If our ende be heauen, what meane wee so much to affect our selues to earth? If our end be God, why seeke we so greedily the worldly fauour of men? If our end be the saluation and eternitie of our soules, why doe wee follow vanities and temporalities of thys lyfe? *Why spend you your money and not in breade?* sayth God by the mouth of Esay. *Why bestow ye your labour on things that will not yeeld ye*

Great follie
and errour,

Esay, 55,

Why man was created.

*Ephē, 1,
2, Thes. 2,*

saturitie? If our inheritance be that we shoulde raigne as Kings, why put we our selues in such flattery of creatures? If our birth allow vs to feede of bread in our Fathers house, why delight we to eate huskes provided for the Swine?

wisd. 4.

**Error in -
our course
of lyfe is not
pardonēd.**

Hosea, 4,

Esay, 28,

But alas we may say with the wise man in the Scripture, *Fascinatio, nugacitas obscurat bona.* The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behouefull for our soules? O most daungerous enchauntment. But what? shall thys excuse vs? no truly, for the same Spyrte of G O D hath left recorded, *Populus non intelligens vapulabit:* The people that vnderstandeth not, shall be beaten for it. And another Prophet to the same effect pronounceth, *This people is not wise, and therefore hee that made them shall not pardon them, neyther shall he that created them, take mercy on the.* It is written of fooles, *Ventum seminabunt et turbinem metent.* They shall sowe and cast theyr seede vpon the windes, and shall receiue for theyr haruest, nothing else but a storme or tempest. Whereby is signified, that they shall not onely cast away

Why man was created.

away and leese theyr labours, but also be punished for the same.

Consider then I beseech thee my deere brother attentiuely, what thou wilt doe, or say, when thy Lord shall come at the last day, & aske thee an account of all thy labours, actions, & times spent in thys life, when he shall require a reckoning of his Talents lent vnto thee, when hee shall say, as he said to the Farmour or Steward in the Gospell, *Redderationem villicationis tue*, Giue account of thy stewardship and charge committed vnto thee. What wilt thou say, when he shall examine, & weigh and try thy doings, as gold is examined & tryed in the fornace, that is, what end they had? wherto they were applyed? to what glory of God? to what profit of thy soule? what measure, weight, and substance they beare.

A profitable forewarning.

Math, 15,

Luke, 16,

Baltasar King of Babylon, sitting at his banquet merry vpon a tyme, espyed suddainlie certaine fingers without a hande, that wrote on the chance that Wall, right ouer-gainst hys Table, happened these 3. Hebrewew words, *M A N E*, to Baltasar *T H E K E L*, *P H A R E S*, which King of Babilon. Daniell interpreted in three sentences vnto the King in this man-

Daniel, 5,

Why man was created.

her. Mane, God hath numbred thee, (Baltasar) and thy kingdome; *Thekel*, hee hath weighed thee in the Gold-smithes ballance, and thou art founde too light; *Phares*, for thys cause hath he deuided thee from thy kingdome, and hath giuen the same to the Medes and Persians.

Oh that these three most golden and most significant wordes, engrauen by the Angell vpon Baltasars wall, were registred vpon euery dore and post in Christendome, or rather imprinted in the hart of each Christian, especially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Goldsmith, where euery graine is espyed that wanteth. And if Baltasars actions, that was a Gentile, were to be examined in so nise and delicate a payre of ballance for theyr triall, and if hee had so seuerer a sentence pronounced vpon him, that hee shoulde bee deuided from life & kingdome, (as he was the same night folowing) *Quia inuentus est minus habens*, for that hee was founde to haue lesse weight in him then he should haue, what shall wee thinke of our selues, that

If God examine straitly the actions of Infidels, much more of Christians if they liue carelesse.
Daniel. 5.

Why man was created.

that are Christians, of whom it is written about all others; *I wil search the sinnes of Ierusalem with a candle,* *Soph. 1.*

What shall we expect, that haue not onely lesse weight then wee should haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but onely that most terrible threat of diuision made to Baltasar, (or rather worse, if worse may be) that is to be deuided from God and his Angels: from participation of God and our Sauour, from communion of Saints: from hope of our inheiritance: from our portion celestially and life euerlasting: according to the expresse declaration made heereof by Christ himselfe, in these words to the negligent seruant. *A dreadfull diuision.*

The Lorde of such a seruant shall come at a day when he hopeth not, and at an houre that he knoweth not, & shall deuide him out, and assigne his part with hypocrites, where shall be weeping and gnashing of teeth. *Math. 24.*

Wherefore (deere brother) to conclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onely exhort thee (as the Apostle doth) not to conforme thy self to the com-

Why man was created.

mon error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorry for the time lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy selfe of this admonition, and remember that this is written, *that a wise man profiteth by euery occasion*. Esteeme thy resolution in this one poynt, the chiefest menage that euer shall passe through thy hands in this world, albeit thou wert a Monarch and Ruler of ten worlds together. And finally, I will end with the very same words, where-with the wise man concludeth his whole booke. *Feare God, and obserue his commaundements, for this is euery man*. That is, in this doth all and euery man consist: his ende, his beginning, his life, and cause of being: that he feare God, and direct his actions to the obseruance of his commaundements; for that without this, he is no man in effect, seeing that he looseth all benefit, both of his name, nature, redemption, and creation.

THAT

Prov. 6.

Eccle. II.

THAT THE SERVICE

which God requireth of man in
this present life, is Re-
ligion.

*With the particuler confirmations of
Christian Religion, aboue all other
in the world.*

Chap. IIII.

HAuing prooued in the former Chapter, that there is a GOD, vvhich created man; and that man in respect thereof, and of other benefits receaued, is bound to honor and serue the same God, the question may be demaunded in this place, what seruice it is that God requireth, and wherein it doth consist? Wherevnto the aunswere is brieve and easie, that it is Religion; which is a vertue that contayneth properly the worship and seruice that wee owe vnto GOD: euen as Pietie is a vertue, contayning the dutie that chyl dren doe owe vnto their Parents, and Obseruance another vertue, that comprehendeth the regard, that schollers
Hs. and

Of religion.
Pietie.
Obseruance.

Proofes of Christianity.

Mala. 1.

The acts &
operations
of religion.

James, 1.

How much
it importeth
to be religi-
ous.

and seruants beare vnto theyr mai-
sters. In respect of which comparison
and likenes betweene these vertues,
God sayth by a certaine Prophet;
*The sonne honoureth his father, and the
seruant his Maister, if then I be a fa-
ther, where is my honour? If I bee a
Maister, where is my feare?*

The acts of Religion are diuers &
different; some internall, as deuoti-
on and prayer; some other externall,
as adoration, worship, sacrifice obla-
tions, and such like, that are declara-
tions, and protestations of the inter-
nall. It extendeth it selfe also to stirre
vp and put in vre, the acts and ope-
rations of other vertues for the ser-
uice of God: in which sence Saint
James nameth it, *Pure and vnspotted
Religion, is to visite Orphanes & wid-
dowes in their tribulation, and to keepe
our selues vndefiled from the wicked-
nes of the world.* Finally, howsoeuer
some Heathens doe vse thys vvorde
Religion, to some other significati-
ons, yet. (as S. Augustine vvell no-
teth) the vse therof among the faith-
full hath alwayes beene, to signifie
thereby, the worship, honour, and
service, that is due vnto G O D, so
that if in one word you will haue it
decla-

Proofes of Christianity.

declared, vvhhat God requireth of man in this lyfe; it may be rightly said, that all standeth in this, that hee be religious.

Heereof it proceedeth, that what-soeuer sort or sect of people in the world, professed reuerence, honor, or worship to God, or to Gods, or to any diuine power, essence, or nature what-soeuer; vvere they Iewes, Heathens, Gentiles, Christians, Turks, Moores, Heretiques; or other, they did alwayes call their said profession by the name of theyr Religion. In which sence also, and signification of the worde, I am to treat at thys time of Christian Religion; that is, of the substance, forme, manner, and way, reuealed by Christ and his Apostles vnto vs, of performing our duty and true seruice towards God. Which seruice is the first poynt necessary to be resolved vpon, by him that seeketh his saluation, as in the chapter that goeth before hath been declared. And for obtaining this seruice and the true knowledge thereof, no meane vppon earth is left vnto man, but onely the light and instruction of Christian Religion, according to the protestation of S. Peter

The necessity of Christian Religion.

Prooſes of Chriſtianity.

Acts, 4.

vnto the Gouvernours of the Jewes,
when he ſaid ; *There is no other Name*
vnder heauen giuen vnto men whereby
to be ſaued, but onely this of Chriſt, &
of his Religion.

**How men
were ſaued
in old time
without
Chriſtian
Religion.**

Gal. 3, & 4.

Ephe. 3.

Coloſ. 1.

If you obieſt againſt mee, that in
former tymes before Chriſtes nati-
uitie, as vnder the law of Moifes for
two thouſand yeeres together, there
vvere manie Saints, vwho vvithout
Chriſtian Religion ſerued God, vp-
rightly, as the Prophets and other ho-
lie people : and before them againe
in the lawe of Nature, when neyther
Jewiſh nor Chriſtian Religion vvvas
yet heard of, for more the two thou-
ſand yeeres ; there vvanted not dy-
uers that pleaſed God, & ſerued him
truly, as Enoch, Noe, Iob, Abra-
ham, Iacob, and others I aunſwere,
that albeit theſe men, (eſpecially the
former, that liued vnder the Law of
nature) had not ſo particuler and ex-
preſſe knowledge of Chriſt, & of his
miſteries, as wee haue now ; for this
was reſerued to the time of grace (as
S. Paule in diuers places at large de-
clareth,) that is, albeit they knewe
not expreſſy, how and in what man-
ner Chriſt ſhould bee borne ; whe-
ther of a Virgine or no ; or in what
part;

Proofes of Christianity.

particuler sort hee should liue & die:
what Sacraments hee should leaue,
what way of publishing his Gospell
he should appoint, & the like, (where-
of notwithstanding very many par-
ticulers were reuealed to the Iewes
from time to time; and the neerer
they drew to the time of Christes
appearaunce, the more playne reue-
lation was made of these misteries:)
yet I say, all and euery one of these
holy Saints, that lyued from Abra-
ham vntill the comming of Christ,
had knowledge in generall of Chri-
stian Religion, and did beleue the
same; that is, they beleued expresly
that there should come a Saviour &
Redeemer of man kinde, to deliuer
them from the bondage contracted
by the sinne of Adam.

This was reuealed straite after their
fall, to our first Parents and Progeni-
tors in Paradise; to wit, that by the
Womans seede, our redemption shold
be made. In respect whereof, it is laid
in the Reuelations, that Christ is the
Lamb that hath been slaine from the
beginning of the world.

And Saint Peter, in the first ge-
nerall counsell holden by the Apo-
stles, affirmeth, that the olde aunci-

*See S. Au-
gust. lib. 19.
cont Faust.
capit, 14.*

All olde
Saints be-
leeued in
Christ, and
were saued
by him.

Gen. 3, 15.

Apo. 3,

Acts, 19.

Proofes of Christianitie.

Rom. 5.

Eph. 8.

* Reade S.

Aug. l. 18, de

civit. 1, 47,

et Epist. 49

& 157, &

tract. 45, in

Ioh. Cle. A-

lix. lib. 6.

Stom. et Ie-

rom in ca. 3.

ad Gala.

The. diffe-
rence be-
tweene our
belcefe and
the old Fa-
thers.

Esay, 7.

Gene. 49.

ent Fathers before Christes natiuity,
were saued by the grace of Christ, as
we are nowe, which S Paule confir-
meth in diuers places. And finally,
the matter is so cleere in this behalfe,
that the whole * Schoole of Diuines
accordeth, that Fayth and Religion
of the auncient Fathers, before Chri-
stes appearance: was the very same
in substance that ours is nowe, sa-
uing onely, that it was more gene-
rall, obscure, and confuse then ours
is, for that it was of things to come,
as ours is nowe of thinges past and
present.

For example; they beleueed that
a Redeemer should come: and wee
beleuee that hee is already come.
They sayde, *Virgo concipiet*, a vir-
gine shall conceaue: and wee say:
Virgo concepit, a Virgine hath con-
ceiued. They had sacrifices and cere-
monies that prefigured his comming
for the time ensuing: we haue sacri-
fice and sacraments that represent his
being for the time present. They cal-
led their Redeemer, *The expectation
of Nations*: and wee call him now,
The saluation of Nations: And final-
lie, there was no other difference be-
tweene the olde sayth of good men
from

Prooves of Christianity.

from the beginning, and ours; but
onely in the circumstances of time,
cleerenes, particularity, and of the
manner of protesting the same, by
outward signes and ceremonies. For
that in substaunce they beleueed the
same Redeemer that wee doe, and
were saued by the same beleefe in
his merrites as wee are. For which
cause Eusebius * well noteth, that as
we are called now Christians, so they
were called then *Christi*, Psalm, 104,
that is, annointed in prefiguration of
the true Christ, in whom they be-
leueed, as the first and head of all o-
ther annoynted, and vvhich was the
cause and authour of theyr annoy-
nting.

* Eusebius
handleth this
matter at
large.lib.1,
dem.Euanga-
cap. 5.

By this the it is most manifest, that
not onely now to vs that are Christi-
ans, but at all other times from the
beginning of the world, and to all
other persons and people what-soe-
uer, that desired to haue their soules
saued, it was necessary to beleue and
loue CHRIST, and to professe in-
hart his Religion.

For vvhich consideration, I The causes
thought it not amisse in this place, of thys
after the former grounds layde that chapter.
there is a GOD, and that man

Proofof of Christianity.

was created and placed heere for his seruice ; to demonstrate and prooue also this other principle, that the on- ly seruice of this G O D, is by Chri- stian Religion. Wherein, albeit I doe not doubt, but that I shall seeme to many, to take vppon mee a superflu- ous labour, in proouing a verity, which all men in Christendome doe confesse; yet for the causes before al- ledged in the second chapter, which mooued mee in that place to proue that there is a G O D ; that is to say, first for the comfort, strength, and confirmation of such, as eyther from the enemy may receiue temptations, or of themselues may desire to see a reason of theyr beliefe ; and second- lie, for awaking, styring, or sting- ing of others, who eyther of malice, carelesnesse, or sensuality, are fallen a sleepe, and haue lost the feeling and sence of theyr beliefe, (for many such want not in these our miserable dayes) it shall not be (perhappes) but to very good purpose, to lay toge- ther in thys place, with the greatest breuity that possibly may bee, the most sure grounds & inuincible eui- dences, which we haue for declarati- on and confirmation of this matter.

For

Proofes of Christianity.

For albeit the Apottle Saint Paule declareth the thinges which wee beleue, be not such in themselves, as may be made apparant by reason of humane arguments: yet such is the goodnesse, and most sweete proceeding of our mercifull GOD towards vs, as hee will not leaue himselfe vvithout sufficient testimonie, both inwarde and outwarde, as the same Apottle in another place doth testifie. For that inwardly, he testifieth the truth of such thinges as wee beleue, by gyuing vs light and vnderstanding, with internall ioy and consolation in beleeuing them. And outwardly hee gyueth testimony to the same, with so many conueniences, probabilities, and *Arguments of credibility*, (as Diuines doe call them) that albeit the very poynt of that which is beleued; remayne still with some obscuritie: yet are there so manie circumstances of lykelyhoodes, to induce a man to the beleefe thereof, as in all reason it may seeme against reason to deny or mistrust them.

Thys shall easily appeare by the Treatise folloving of Christ and Christianitie, and of the foundations

Heb. 11.

Acts, 14.

The diuers testimonies from God, of the things that we beleue.

Proofes of Christianity.

ons of our Religion, which shall be confirmed by so many pregnant reasons, & most manifest circumstances of euident probability, as I doubt not but the zealous Christian shall take exceeding comfort therein, & esteeme himselfe happy, to haue a lot in that faith and Religion, where he shall see and feele so much reason, prooffe, and conueniency to concurre and shew it selfe, for his satisfaction.

And to this effect, it shall be of no meane moment, that I haue proued before, the certainty, diuinity, and infallible trueth of the Iewes Scriptures, or olde Testament; which writings we haue receaued from that Nation that dooth (as it were) professe enmity against vs, and the same beeing written so many ages before the name of *Christianity* was known in the worlde: it cannot be but of singuler authority, whatsoeuer shall be alledged out of those records for our purpose. And therefore as before, in proouing our first principle, *That there is a G O D*, wee vsed onelie the testimonie of such witnesses, as could not be partiall; so, much more in this confirmation of Christian Religion, shall wee stand onelie,

The vn-
doubted
witnesses,

Proofes of Christianity.

lie, either vpon the confession of such as are our enemies, or vpon the records of others, who must needs be indifferent in the cause, for that they liued before cyther cause or controuerſie in Christianity was knowne or called in question.

to be alled-
ged in this
Chapter.

My whole purpose ſhall bee then, to make manifeſt in this Chapter, that *Ieſus Chriſt*, was the Sauour & Redeemer of all mankinde, fore-promiſed and expected from the beginning of the worlde; that hee was the onely Sonne of God, and God himſelfe, and conſequentlie, that what ſoeuer hee hath left vs in his doctrine and Religion, is true and ſincere, and the onely way of ſaluation vpon earth.

The drift of
this Chap-
ter.

For cleerer prooſe and declaration whereof, I will reduce what-ſoeuer I haue to ſay heerein, vnto three principall heads or branches, according to the order of three diſtinct times wherein they fell out; that is to ſay, in the firſt place ſhall be conſidered, the things that paſſed before the natiuity or incarnation of Chriſt. In the ſecond, the thinges doone and verified from that time vnto his aſcenſion, which is the ſpace of his abode

The princi-
pall heads.

Prooves of Christianity.

bode vpon earth . And in the third place, such euents shal be considered, as ensued for confirmation of hys Deity, after his departure.

In declaration of which three generall points, I hope by the assistance of him whose cause wee handle, that so many cleere demonstrations shall be discovered : as shall greatly confirme thy fayth (gentle Reader,) and remoue all occasions of temptation to infidelity.

How Christ was fore-told to Iew and Gentile.

SECT. I.

**The Iew &
Gentile.**

*Ephe. 1.
1, Tim. 2.*

First then, for such thinges as passed before Christ appeared in the flesh, and doe make for prooue of our Christian Religion, it is to bee noted, that they are of two sorts, or at least-wise, they are to bee taken from two kindes of people,, that is, partly from the Iewes, & partly from the Gentiles. For seeing that Christ was appoynted from the beginning, yea, before the worlde was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

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Gentile, and to make them both one people in the ſeruiſe of his Father; heerehence is it, that he was foretold and prefigured to both theſe Nations, and diuers fore-warnings were left among them both, for ſtyrring them vp to expect his comming, as by the conſiderations following ſhall moſt euidently appeare.

Titus, 1.

1, Pet. 1.

Eſa, 2, 11. 19

Ier, 9, 12, 16

¶ The firſt Conſideration.

AND to beginne with the Iewes, The Meſſias
no man canne denie, but that promiſed.
throughout the vvhole bodie and
couſe of Scriptures, that is, from the
very beginning to the laſt ende of
theyr old Teſtament, they had pro-
miſed vnto them a *Meſſias*, which is
the very ſame, that we cal *Chriſt*, that
is to ſay, a perſon annointed and ſent
from God, to be a Sauour, a Redeem-
mer, a Pacifier of Gods wrath, a
Mediator betweene God and man, a
ſatiſfier for the finnes and offences
of the whole worlde, a Reſtorer of
our innocencie loſt in Paradice, a
Maiſter, and Inſtructor. a Law-giuer,
a Spirituall and eternall King, that
ſhould ſitte, and rule and raigne in

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our harts to conquer the power and
tiranny of ſatan, the enemy of man-
kinde, who ouer-came our firſt Pa-
rents Adam and Eue, and neuer cea-
ſeth to aſſaile vs.

*Of The firſt couenaunt to
Adam.*

Gene. 2,

THIS is euident by the firſt co-
uenaunt of all, that euer G O D
did make with man, when he ſayde
to Adam our firſt Father in Paradife,
*In what day ſoener thou ſhalt eate of
the Tree that is forbidden, thou ſhalt
die.*

Gene. 2.

Which couenant being after bro-
ken, on the part of our ſayd Proge-
nitor, he receaued his iudgement, but
yet with a moſt benigne promiſe of
redemption for the time to come ;
for thus God ſayde to the deuill or
Serpent that had deceaued him ; *The
ſeede of the woman ſhall crush thy
head, and thou ſhalt lye in wayte to
hurt his heele.* That is, one ſhall pro-
ceede in time, of the ſeed of the wo-
man, who ſhall conquer death and
ſinne, (that are thy weapons,) and
ſhall not care for thy temptations,
but ſhall tread them vnder his feete,
and

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and this ſhal be Chriſt, the Meſſias of the world.

Thus did not onely the * eldeſt *Rabbi Moſes Benmai-*
Iewes and Rabbines vnderſtand this place, (vvhatſoeuer the latter haue *mon in hunc*
dreamed, that theyr Meſſias ſhould *locum,*
be onely a temporall King) but alſo
the old Chaldy Paraphraſe, (named
Thargum Hieroſolimitanum) expoundeth it plainly in theſe words, applied
vnto the deuill that had deceaued
Adam; *They haue a certaine and pre-* *Tharg. Hieroſol. in Gen.*
ſent remedy againſt thee (O deuill,) for
that the time ſhall come, when they ſhal *cap. 3.*
tread thee downe with their heeles, by
the helpe of Meſſias, which ſhall be their
King.

¶ To Abraham and Iſa-
acke.

THE ſame thing is confirmed by
the verie ſame promiſe ſeauen
times repeated and eſtabliſhed vnto
Abraham, that liued very neere two
thouſand yeeres after Adam; and
again to Iſaack his ſonne after him,
In ſemine tuo, benedicentur omnes gen- *Gene. 12, &*
tes terre, All Nations of the earth *18, & 22.*
ſhall be bleſſed in thy ſeede. Which
had beene indeede, but a very ſmall.
ben-

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benediction to Abraham, or to the Iewes after him, (that neuer saw their Melsias actually) if hee had beene onely to be a temporall King: And much lesse blessing had it beene to the Gentiles and all other Nations, if this Melsias of the Iewes, must haue beene a temporall and worldly Monarch, to destroy and subdue them to the seruitude of Iury, as fondly the latter teachers of that Nation doe contend.

Jacobs prophecie of Christ.

Gene. 49.

Tharg. Hieroso et Onkelos in hunc locum.

THIS yet maketh the Patriarch Iacob more plaine, who prophesying at his death of the comming of Christ, hath these words; *The scepter (or gouernment) shall not be taken from the house of Iuda, vntill he come that is to bee sent, and hee shall be the expectation of Nations.* Which latter wordes, the fore-named Chaldie Paraphrase, as also great Onkelos, both of singuler authority among the Iewes, (do interpret thus; *Donec Christus seu Messias veniat, &c.* Vntil Christ or the Melsias com, (which is the hope and expectation of all Nations, as well Gentiles, as of

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vs that are Iewes,) the gouernment ſhall not ceaſe in the houſe or Trybe of Iuda. By which ſentence of Scripture, and interpretation of the Iewes themſelues, we come to learne, (beſides the promiſe of the Meſſias,) two conſequences in this matter, againſt the Iewes of latter times. Firſt, that if their Meſſias muſt be the hope and expectation as well of the Gentiles as of the Iewes; then can hee not be a temporall King to deſtroy the Gen- The Meſſias tiles, (as the latter Iewes would haue it) but a ſpirituall King to raigne o- ſpirituall, and uer them, and to bring in ſubiection not a tem- their ſpirituall enemies, for them, (I porall King. meane the fleſh, the world, and the deuill) as all true Chriſtians doe beleeue Secondly, if the temporall kingdome of the houſe of Iuda, (whereof Chriſt muſt come,) ſhall ceaſe and be deſtroyed at the comming of Meſſias, as the Scripture auoucheth; how then can the Iewes expect yet a temporall King for their Meſſias, as moſt fondly they doe.

But to leaue this controuerſie with the latter Rabines, and to goe forward in declaration of that which wee tooke in hand, that is, to ſhewe how Chriſt was fore tolde and promiſed

I. miſed

Proofes of Christianity.

The tradition
of the
Iewes in
Misdraſch
Thehilim.

See the titles
of theſe
pſalmes here
ſpecified.

miſed to the Iewes. It is to be noted,
that after the death of Iacob laſt men-
tioned, there is little recorded in ſcrip-
ture of the doings of this people,
during the ſpace of foure hundred
yeeres, being the time of their bon-
dage in Egypt; but yet the tradition
of that Nation teacheth, that as ſoone
as they were deliuered out of Egypt,
and were in the Deſert towards the
land of Promise, the three ſonnes of
Chore, called Aſer Elcana, and Abia-
ſaphe, (of whom mention is made
in the ſixt Chapter of Exodus, and
other places) made diuers ſongs and
pſalmes in the prayſe and expectati-
on of the Meſſias to come, and that
the holy men of that time, did ſolace
themſelues with ſinging the ſame:
and that King Dauid afterwarde in
the ſecond part of his pſalmes, be-
ginning from the forty and one, vnto
the eighty and ſeauen, gathered the
moſt part of theſe olde ſongs toge-
ther, as they are yet to be ſeene in his
pſalmes.

Moſes prophetic of Chriſt.

BUT Moſes, vwho lyued with the
people, & gouerned them in the
wil-

Prooſes of Chriſtianity.

Wilderneſſe, had a cleere reuelation from G O D of this Meſſias, in theſe wordes, *I will rayſe vp a Prophet to this people from among their bretheren, euen as my ſelfe :* and I will put my wordes in his mouth, and hee ſhall ſpeake vnto them all thinges which I ſhall ordaine vnto him : and hee ſhall reſuſe to heare the wordes which he ſhall ſpeake vnto them in my name, I will bee reuenged vpon that man. Which wordes, that they cannot be vnderſtoode of any other Prophet that euer lyued after Moſes among the Iewes, but onely of Chriſt, it appeareth moſt manifeſtly & plainly by the testimony of the holy Ghoſt, where hee ſayth, *And there aroſe not any other Prophet in Iſraell like vnto Moſes, &c.* Deut. 18. Deut. 34.

Dauids prophecie of Chriſt.

After Moſes about foure hundred yeeres, enſued Dauid, vwho for that he was a holy man, and the firſt King of the houſe of Iuda, out of whole linage the Meſſias was to com, the particulars of this miſtery, were more aboundantlie and manifeſtlic

Prooſes of Chriſtianity.

reuealed vnto him, then vnto any other. And firſt for aſſuraunce that Chriſt ſhould be borne of that ſtock and lynage, theſe are the wordes of God vnto him; *I haue ſworne to Dauid my ſeruaunt: I will prepare thy ſeede from eternity, and will build vp thy ſeate to all generations.* Which words, albeit the latter Iewes will apply it to King Salomon, that was Dauids ſonne, (and ſo in ſome ſence they may ſo be, for that King Salomon was a figure of Chriſt to come) yet properly theſe wordes, *And his kingdome ſhall ſtand for euer, and for all eternity,* which are ſo often repeated in this and other places of the Scripture, cannot be verified in Salomon, whoſe earthly kingdome, was rent and torne in peeces ſtraight after his death by Ieroboam, and not long after, as it were extinguished: but they muſt needes be vnderſtood of an eternall King, which ſhoulde come of Dauids ſeede; as muſt alſo theſe other wordes of GOD in the *Psalmes; Thou art my ſonne, thou day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritance.* Which was neuer fulfilled in Salomon, nor in any other tempo-

Prooſes of Chriſtianity.

ſhall king in Iury after him. And much
leſſe theſe words which follow; Hee
ſhall endure with the ſunne, and before *Pſalm. 71.*
the Moone, from generation to gene-
ration. There ſhall riſe vp in his dayes
peace, vntill the Moone be taken away
hee ſhall raigne from ſea to ſea, vnto
the ends of the world: all Kings ſhall
adore him, and all Nations ſhall ſerue
him: for that he ſhall deliuer the poore
man that had no helper: He ſhal ſaue
their ſoules, and deliuer them from rſu-
rie, and from iniquity: all Tribes of
the earth ſhall be bleſſed in him, and all
Nations ſhall magnifie him.

Theſe wordes of Chriſtes eternall
kingdom, and of his enduring to the
worlds end; of his vniuerſall raigne
ouer Iewe and Gentile, of his adora-
tion by all Nations; of his deliuey
of ſoules from bondage of iniquity,
and finally, of his making bleſſed all
Trybes of the earth; cannot poſſibly
be applyed to any temporall King
that euer was among the Iewes, or
euer ſhall be vnto the worlds end, but
onely Chriſt.

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¶ Jeremies prophecie of Chriſt.

Jerems. 23.
and 33.

THIS promiſe made vnto Dauid,
for Chriſt to come of his ſeede,
is repeated after his death, by manie
Prophets, and confirmed by God, as
in Ieremie, where God ſeeth theſe
wordes, Beholde, the dayes come on,
and I will riſe vp to Dauid a iuſt
ſeede, and hee ſhall raigne a King, and
ſhall bee wiſe, and ſhall doe iudge-
ment and iuſtice vpon earth. And in
his dayes ſhall Iuda be ſaued, and Iſ-
raell ſhall dwell confidentlie, and this
is the Name that men ſhall call him,
OVR IVST GOD. All this
was ſpoken of Dauids ſeede, aboue
four hundred yeres after Dauid was
buried.

Which prooueth manifeſtly, that
the former promiſes and ſpeeches,
were not made to King Dauid for
Salomon his ſonne, or for any other
temporall King of Dauids line: but
for Chriſt, who was called ſo parti-
cularly, *The ſonne and ſeede of Da-
uid*: for that Dauid was the firſt
King of the Trybe of Iuda, and not
onely was Chriſtes Progenitor in the
fleſh,

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flesh, but also did beare his type and
figure in many other things.

¶ *Ezechiels prophecie of
Christ.*

FOR which cause likewise in the
Prophet Ezechiel (who lyued a-
bout the same time that Ieremie did)
the Melsias is called by the name of
Dauid himselfe, for thus God spake
at that time vnto Ezechiel; *I will
saue my flocke, nor shall they be anie
longer left to the spyle, &c. I wil raise
ouer them, One Pastour, which shall
feede them, my seruant Dauid, he shall
feede them, and he shall be their Sheep-
heard and Prince, and I will be theyr
God, and will make with them a coue-
nant of peace. &c.*

Ezech. 34.
Christ is cal-
led Dauid.

In which words, not only we that
are called Christians, but the latter
Iewes also themselues doe confesse
in their *Thalmud*, that their Melsias
is called by the name of Dauid, for
that hee shall discend of the seede of
Dauid; as by reason also it must of
necessity be so, for that King Dauid
being dead foure hundred yeres be-
fore these wordes were spoken, (as
hath beene noted) could not now

Thal. tract,
Sanch. cap.
halec,

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Come againe to feede Gods people,
or gouerne them himselke.

*The Prophecie of Esay touching
Christ.*

ESay the Prophet, vwho lyued a-
bout a hundred yeeres before Ie-
remie and Ezechiell, had meruailous
fore-knowledge of the Messias, and
his affayres, and describeth him very
particulerly, beginning in this man-
ner. *In the latter dayes, the Hill of
Gods house shall be prepared vpon the
toppe of mountaynes, and all Nations
(or Gentiles) shall flowe vnto him.
And many people shall say, come and
let vs ascend vnto the Hill of the Lord,
and hee shall teach vs his wayes, and
wee shall walke in his pathes, hee shall
iudge Nations, &c.* VWhich verie
wordes are also repeated in Micheas
the Prophet, and are applied there (as
also heere) vnto the Messias, and can
haue no other meaning, by the iudg-
ment of the Iewes & Hebrues them-
selues. And Esay doth prosecute the
same matter afterwarde, in diuers
Chapters. As for example, in the
fourth, talking of the same Messias,
which

Esay, 2.

Mich. 4.

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which before hee called the Hill of
Godshouse, hee addeth these wordes. *Esay, 4.*
In that day shall the issue of the Lord
be in magnificence and glory, and the
fruite of the earth in sublimitie and
exultation, to all such as shall be saued
of Israell. In which words he calleth
the Messias, both the issue of God, and
the fruite of the earth, for that hee *Esay. 9.*
should be both God and man. And
in the ninth Chapter he calleth him
by these termes, Admirable, Coun-
seller, God, Strong, Father of the fu-
ture world, and Prince of peace.

In the eleuenth Chapter, hee de-
scribeth him most wonderfully, in
these words; There shall goe forth a
braunch of the stocke of Iesse, (which *Esay, II.*
Iesse was Dauids Father,) and out of *Psalm, 71.*
the roote of that braunch, there shall
mount vp a flower, and the Spirite of
the Lord shall rest vpon him; the Spy-
rit of wisdomie and of vnderstanding,
the spirit of counsell and fortitude, the
spirit of knowledge and piety, he shall
not iudge according to the sight of
(fleshlie) eyes, nor yet condemne ac-
cording to the hearing of (fleshlie)
eares: but hee shall iudge poore men
in iustice, and shall dispute in equity
for the milde men of the earth. Hee
I. 5. shall

The won-
derfull pro-
perties of
Christ.

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ſhall ſtrike the earth with the rod of his mouth, and with the ſpirit of his lips ſhall hee ſley the wicked man. In Face ſhall bee the girdle of his loynes, and ſayth ſhall bee the bande of his reynes, &c.

Hetherro are the wordes of the Prophet, wherein truly nothing can be more plaine and euident, then that by the rodde or braunch of Ieſſe, is meant the virgin Mary, who directly diſcended of the lineage of Ieſſe, and by the flower aſcending from thys branch, muſt needes be vnderſtoode Chriſt, that was borne of her, and had all thoſe excellencies and priuiledges about other men, which Eſay in this place aſigneth vnto him.

Whole further graces yet, and ſpeciall diuine properties, the ſame Prophet expreſſeth more particularly in the Chapters following, where hee ſayth; *Hee ſhall for euer overthrowe and deſtroy death: hee ſhall open the eyes of the blinde, and the eares of the deaſe, he ſhall not cry nor contend, nor ſhall he accept the perſon of any man: but in truth ſhall he bring forth iudgement Hee ſhall not be ſorrowfull nor turbulent, &c.*

And finally, in the forty and nine Chap.

Math. 1.

Luke, 3.

Acts, 13.

Rom. 15.

Other properties of Chriſt.

Eſay, 35.

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Chapter, he alledgeth the wordes of God the Father vnto Chriſt, touching his Commiſſion, in this ſort: *It*

*is too little that thou be to me a ſer-
uant, to rayſe vp the trybes of Iacob, and to conuert vnto mee the dregges of
Iſrael. Beholde, I haue appointed thee alſo for a light vnto the Gentiles, that
thou be my ſaluation vnto the vtter-
moſt parts of the earth.*

Eſay, 49.

Acts, 13, 47.

The Com-
miſſion of
Chriſt.

*¶ Daniels prophecie of
Chriſt.*

AND to conclude thys matter, without alleadging more Prophecies for the ſame, (which in truth are infinite throughout the Byble.) Daniell that lyued in the end of the captiuitie of Babylon, a little before Aggeus, Zacharias, and Malachias, (who were the laſt Prophets that euer flouriſhed among the Iewes, almoſt ſiue hundred yeere, before the natiuitie of Chriſt;) this Daniell (I ſay) reporteth of himſelfe, that beeing in Babylon, and hauing faſted, worne Sack-cloth, and prayed long vnto GOD, there came the Angel Gabriell vnto him at the time of the euening ſacrifice, and fore-told him

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not onely of the deliuerance of the people of Israell from the captiuitie of Babylon out of hand, for that the seauenty yeeres of their punishment fore-told by Ieremie, were now expired, but also hee told him further, that the tyme of the vniuersall deliuerance of man-kinde, from the bondage and captiuitie of sinne, was now shortned, and that after seauentie Hebdomades, (which as shall be shewed after, made vp iust the time that passed from the rebuilding of the Temple of Ierusalem, after their deliuerance from Babilon, vnto the birth of Christ,) there should bee borne the Sauour of the world, and be put to death for the redemption of man-kind.

Daniel, 9.

The Angels words are these? *I am come to shew thee (O Daniell) for that thou art a man of good desires. And therefore doe thou marke my speech, and vnderstand this vision. The seauenty Hebdomades are shortned vpon thy people, and vpon thy holy Citty: to the ende preuarcation may be consumed, and sinne receaue an end, to the end iniquity may be blotted out, and eternall iustice brought in her place: and to the ende visions and prophecies may*

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may be fulfilled, & the Saint of Saints
anoynted. Knowe thou therefore and
marke, that from the end of the ſpeech,
for rebuilding of Ieruſalem vnto Chriſt
the Captayne, there ſhall be Hebdo-
mades ſeauen, and Hebdomades ſixtie
two, and after ſixty two Hebdomades,
Chriſt ſhall be put to death, and the
people which ſhall denie him, ſhall not
be his people.

I might paſſe on further to other
Prophets, and make no ende, if I
would alledge what might be ſayde The Butte
in thys behalfe; for that the whole of all Scrip-
ſcripture runneth all to this one point: ture.
to fore-tell and manifeſt Chriſt, by
ſignes, figures, parables, and prophe-
cies; and for this cauſe was it princi-
pally written. But that which is al-
ready ſpoken, ſhall be ſufficient for
our firſt conſideration, whereby is
ſcene, that among the Iewes from
age to age, Chriſt was prophecied &
fore told, together with the eternity
of his kingdome, that ſhould be ſpi-
rituall.

The

Proofes of Christianity.

¶ The second Consideration.

That Christ
should be
both God
and man.

The cu-
stome of
Heretiques.

NOwe followeth there a seconde consideration of the qualitie of Christes person, of no lesse importance then the former, and wherein the latter Iewes doe more discent from vs : & that is, of the God-head of the Messias promised . I say the latter Iewes or Rabbines, are different heerein from vs, as also they are in many other poynts and articles, wherein theyr auncestors (that were no Christians) did fully agree. Euen as all Heretiques are wont to doe, that first breake in one poynt, and the in another, from the true Catholique faith of Christ, to follow mens traditions; and so doe run on from one to one, making themselves in all thinges as dislike as they can, for hatred of that vnity, where vnto theyr pride will not suffer them to returne. So is it in the generation of this reprobate people , who first agreed with vs in all, or most poynts, touching Christ to come, and denied onelic the fulfilling or applycation thereof in Iesus our Saviour, but afterward

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erward, theyr vngracious of-spring,
beeing not able to stand in that issue
against vs, deuiled a newe plea. and
berooke themselues to a farre higher
degree of impietie, affirming that
wee attribute many thinges vnto Ie-
sus, that were not fore-tolde of the
Messias to come; and among other,
that he should be God, & the sonne
of God; and the second person in
Trinity, &c.

But heerein (no doubt) these ob-
stinate and gracelesse men, doe shew
themselues both ignoraunt of their
owne Scriptures, & disagreeing from
the wrytings of their owne forefa-
thers. For as for Scriptures, it is eu-
dent by all, or most of the Prophets, both God
alledged before, that Christ (or the
Messias) must be God and the sonne
of God. indued with mans nature,
that is, both God and man. So in
Genesis, where hee is called *the seede* *Gene. 3.*
of the Woman, it is apparant that hee
shall be man; and in the same place,
when he is promisee *to crush the de-* *The first*
will, and to breake his head: vwho can *proofe.*
doe this but onely God? Likewise,
when he is called *Germen Iehoue.* the
seede of our Lorde God, his God-
head is signified, as is his man-head
also.

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Esay, 9.

Psal. 71.

Psal. 109.

Esay, 53.

Psal. 96.

Hebru. 1.

Psal. 110.

Math. 2.

Luke, 20.

** Iehoua in
Hebrue.*

Psal. 110.

Rab. Ionath.

lib. collect, et

Misdr. Te-

billim in

Psal. 2. v. 7

also, when in the same place hee is
named the fruite of the earth. Who
can interprete these speeches; That,
his kingdom shal be everlasting. That,
he shall endure vntill the moone be ta-
ken away, and after. That, God be-
gate him before Lucifer was created.
That, no man can tell or account his
generation. That, all Nations, and
Angels must adore him. That, hee
must sitte at the right hand of GOD.
And many other such speeches pro-
nounced directly and expressly of the
Messias; who (I say) can vnderstand
or interprete them, but of God, see-
ing that in man they cannot be veri-
fied? And as for the last of these te-
stimonies, concerning Christes sitting
at his Fathers right hand: three of
our Euangelists doe report, that Ie-
sus did blanke diuers of the learned-
est Pharisies, with alledging onely
these wordes of Dauid. *The * Lord
sayd to my Lord, sit at my right hand
vntill I put thine enemies as thy foote-
stool.* For (sayde Iesus) if Christ be
Dauids sonne, howe did Dauid call
him his Lorde? signifying heereby,
that albeit the Messias was to be Da-
uids sonne, according to his man-
head; yet was he to be Dauids Lord
accor-

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according to his God-head . And so doe both Rabbi Ionathan, and the publique Commentaries of the Hebrues interpret this place.

Micheas is plaine, *And thou Beth-leem, out of thee shall proceede a Ruler in Israell, and his going forth is from the beginning, and from the dayes of eternity.* This cannot be vnderstood of any mortall man, that euer was or shall be. But yet Esay goeth further, when he sayth; *A little child is borne vnto vs, and a young sonne is giuen vnto vs, and his principality is vppon his owne shoulder, and his Name shall be GOD, the Father of the future world, (* or of eternity:) the Prince of peace, &c.*

The second
prooffe.

Mich. 5.

Esay. 9.

* So it is in
the Hebrue.

In which words, we see that Christ is called G O D. But if the Iewe doe cauill heere, and say, that *El* or *Elohim* the Hebrue wordes, which wee interpret God in thys place, may sometime be applyed to a creature, as in Exodus, once *El* signifieth an Angell, and *Elohim* at other times, is applied to Iudges; then marke this discourse of Dauid touching the Messias, to whom hee sayth; *Thou art beautifull in forme aboue the chyldren of men: grace is spread in thy lips, and there-*

An obiection
answered.

Exod. 10.

Psalme, 45.

Prooſes of Chriſtianity.

therefore hath God bleſſed thee for euer, &c. Thy ſeate O God is for euer and euer: the rodde (or Scepter) of thy Kingdome, is the rod of direction, thou haſt loued iuſtice, and hated iniquity, therefore God, thy God hath annoynted thee with oyle of ioy aboue thy partners. Heere the Meſſias is called God twice by the ſame worde *Elohim*, as God his Father is: and therefore as the vvorde ſignifieth twice God in the one, ſo muſt it alſo in the other.

The third
prooſe.

Chriſt is
called Ie-
houa.

* See Eſay
cap. 18, ver.
7, and cap.
28, ver. 5.

But to remooue all ground of this refuge touching *El* or *Elohim*, that are names of GOD, vvhich may be communicated ſometimes, and vppon ſome occaſions to creatures: moſt apparant it is, that the name *Iehoua*, vvhich is called *Tetragrammaton*, and vvhich is ſo peculiar to GOD alone, as neuer it may bee communicated to anie other, thys name (I ſay) vvhich is of ſuch reuerence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that ſignifieth Lord, is euery where almoſt in ſcripture, attributed to Chriſt, * namely where the Latine Interpreter hath tranſlated Lord: as for example, in

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two diuers places of Ieremy, after the long description of the Messiah which before I haue recited; he concludeth thus; *Hoc est nomen quod vocabunt eum, Iehoua iustus noster: Ierem, 23.*

This is the name which they shal call him, *Our iust Iehoua*, or as the Hebrue hath worde for worde, *Iehoua our Iustice*. And so doe the auncient Hebrue expositors confesse vpon this place of Ieremie, namelie, Rabbi Abba, who asketh the question what Messias shal bee called? and then hee aunswereth out of this last place, *He shall be called the eternall Iehoua*. The like doth Midrasch gather vpon the first verse of the 20. Psalme. And Rabbi Moses Hadarsan, expounding a place of the Prophet Sophony, Chapter, 3, verse, 9, concludeth thus; *In this place Iehoua signifieth nothing else but the Messias.*

*Rab. Abba
comment in
Thren. 7. 16.
Misd. Teh.
in Psalm, 20
ver. 1.*

*Rab. Moses,
Hadars. in
Gene. 41.*

Whereby appeareth, that as well in scripture, as also in the oppinion of olde Hebrue expositors, the Messias was to be true God and man. And I might alledge many other testimonies of auncient Rabbines, if it were not too long: especially, if I would enter among the kind of expositors,

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Two sorts
of Hebrew
Cabalists &
Thalmu-
dists.

Jerem, 23,

*Rab. Haca-
dosch in E-
say, cap, 9,*

A Cabali-
sticall dis-
course.

positors, whom they call Cabalists, who are more auncient, and lesse than then are the other sort which are termed Thalmudists,) shoulde finde many cleere and manifest declarations against the Iewes doctrine and error of latter times. And among other, (for example onely of Cabalisticall expositions) I refer the Reader to the discourse of Rabbi Hacadosch which in Hebrue signifieth the holy Rabbine, & liued not long after Christ) vpon the wordes of Ieremy before recited; in which for that he findeth the Messias to be called *Iehoua*, which worde in the Hebrue is compounded of the three Letters, *Iod*, *Vau*, and *He*, twise repeated; thys Doctour maketh thys discourse by arte Cabalist, in thys manner.

Euen as (sayth hee) the Letter *He* in *Iehoua*, is compounded of two other Letters, named *Daleth* and *Vau*, (as appeareth by their forme) so shal the Messias, (that is signified by thys word *Iehoua*,) bee made of two natures, the one diuine, and the other humane. And as in *Iehoua*, there is twise *He*, and consequently two *Daleths*, and two *Vaus* contained there-

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in: so are there two byrthes, filiati-
ons, or chyld-hoods in Meſſias, the
one whereby hee ſhall be the ſonne
of God, and the other, whereby hee
ſhall be the ſonne of a Virgin, which
Eſay calleth the *Propheteſſe*. And as *Eſay, 8;*
in *Iehoua*, the Letter *He* is twiſe put,
and yet both *Hes* do make in effect
but one Letter; ſo in Meſſias there
ſhall be two diſtinct natures, and yet
ſhall they make but one Chriſt.

Thus playeth this Cabaliſt vppon
the Letters of *Iehoua*, (according to
the manner of theyr diuinitie,) and
draweth great miſteries (as yee ſee)
from Letters ends. In which kinde
of reaſoning albeit we put no ground
of ſtrength at all; yet is it ſufficient
to ſhew, that among the elder Iewes,
it was a knowne and confeſſed doc-
trine, that Chriſt ſhoulde bee both
God and man and haue two natures
conioyned diſtinctly in one perſon,
which is the ſame that we Chriſtians
doe affirme.

Nay, I will adde further, (and thys
is greatly to bee obſerued) that the
ſelfe ſame auncient Iewes, (as ſome
alto of the latter) do hold, and proue
by Scripture, that Chriſt ſhall be, (for
alwaies they ſpeake of the Meſſias to
come)

The fourth
proofe.
Chriſt cal-
led the Son
of G O D.

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- (come) the very sonne of GOD, *Et*
verbum Dei incarnatum, & the word
 of God incarnate, or made fleshe.
 And for the first, that he shall be the
 sonne of God, they prooue it out of
 diuers places alledged by me before
 as for example, out of Genesis, where
 the Latine text hath, *The Scepter of*
Juda shall not bee taken away, untill
he come that is to be sent. The Hebrue
 hath, *untill Silo come*, which Silo,
 Rabbi Kimhi proueth by a long dis-
 course, to signifie so much as *Filius*
eius, his sonne, that is, the sonne of
 God. The same they prooue by the
 place of Esay, where the Messias is
 called *Germen iehoua*, the seede or
 sonne of Iehoua. Which the Chal-
 die Paraphratic termeth, *the Messias*
of Iehoua. They proue the same also
 out of diuers Psalmes, where Christ
 is called plainely the sonne of God,
 as where it is said; *Hee shall say vnto*
mee, thou art my Father &c. I will
put him mine eldest sonne, more higher
then all the Kinges of the earth &c.
Iehoua said vnto me, thou art my son,
this day haue I begotten thee, &c.
*Kisse the * son ye Kings and Iudges of*
the earth, and happy are all they that
place theyr hope in him, Which last
 words
- Gene, 49.*
- Rab. David Kimhi in lib. radicum.*
- Esay, 4,*
- Tharg. in hunc locum*
- Psalme, 49,*
- Psalme. 2.*
 * This is according

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to the He:

words can no way be vnderstood of bruce text.
the sonne of any man, for that it is *Ierem, 17.*
written, *Cursed is the man that putteth his trust in man.* Wherefore Rabbi Ionathan, Rabbi Selemoth. Aben Ezar, and others. doe conclude by these & other places which they alledge, that the Melsias must bee the very sonne of God.

And for the second poynt, they The fifth
goe yet further, affirming th's sonne prooffe.

to bee *Verbum Patris*, the Word of God the Father. Which the foresaid Ionathan in his Chaldy Paraphrase, doth expresse in many translations; as for example; where Esay sayth *Israel shall be saued in Iehoua with eternall saluation*, (which *Iehoua* signifieth Christ, as all men doe confesse)

Ionathan * turneth it thus: *Israell shall bee saued by Gods Word*, So againe, where God saith by Hosea, *I will saue the house of Iuda by Iehoua theyr God*, (which is by Christ) Ionathan translateth it thus: *I will saue Iuda by the Worde of theyr God.*

In lyke manner, where Dauid wryteth, *Iehoua said to my Lord, sitte at my right hande*, &c. Ionathan expresseth it thus; *Iehoua sayde vnto his Worde, sitte at my right hand* So

* In the
Chaldie
Paraphrase;
Hosea, 1,

Psal, 110;

Rabbi

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*Rab. Iſaacke
com incap.
47, Gene.
Pſalm, 106
verſe, 20,
Rab. Simeon
Ben. Iahai,
com. in cap.
10, Gene,
Iob, 19,*

Rabbi Iſaack Arama, wryting vpon Gen. ſis, expoundeth this verſe of the Plalm, *Hee ſent his Word and healed them. &c.* to bee meant of Meſſias, that ſhal be Gods word. And Rabbi Simeon, the cheefe of all the Caba- liſts, vpon theſe wordes of Iob, *I ſhall ſee God in my fleſh*, gathereth that the word of God ſhal take fleſh in a womans wombe. So that this doctrine was nothing ſtrange among the ancient Rabbines.

*Rab. Simeon
in Zoar.*

Deut, 6.

The bleſſed
Trinitie,
prooued by
an auncient
Rabbine.

For further confirmation where- of, (ſeeing the matter is of ſo great importance) conſider what is recorded in a Treatiſe called Zoar, of high authoritie among the Iewes, where Rabbi Simeon that was laſt before alledged, citeth a place out of olde Rabbi Ibda, vpon theſe wordes, in Deutronomy, *Iehoua our Lord is one Iehoua*, which wordes, the ſaid auncient Rabbi Ibda interpreteth in this manner; by the firſt *Iehoua* in thys ſentence, (beeing the incommuni- ble name of God) is ſignified, ſayth hee, G O D the Father, Prince of all things. By the next wordes *our Lord*, is ſignified G O D the ſonne, that is fountaine of all Sciences. And by the ſecond *Iehoua*, in the ſame ſen-
ſence,

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tence, is signified G O D the holie Ghost, proceeding of them both. To all which there is added the vvorde (*One*) to signifie that these three are inuinsible. But thys secrete shall not bee reuealed vntill the comming of Melsias. Hetherto are the wordes of Rabbi Ibda, reported in Zoar, by Rabbi Simeon, where also the sayd Rabbi Simeon interpreteth these wordes of Esay, *Holy, Holy, Holy, Lord God of Sabaoth*, in thys manner. Esay by repeating three times holy, sayth he, dooth as much as if hee had sayd, Holy Father, holy Sonne, and holie Spirit: which three holies, do make but one only Lord God of Sabaoth.

Finally, I will conclude thys controuersie betweene the latter Iewes and vs, with the authoritie of learned Phyllo, who liued in the verie same time with Christ, and was sent Embassadour twise to Rome, in the behalfe of his Nation in Alexandria; that is, first in the 14. yere of Tyberius the Emperour, which was three yeeres before Christes passion, and the very same yeere wherein he was baptized by S. Iohn: and the second time about eyght yeres after, to wit, in the first yeere of the raigne of Caligula

The sixt
prooffe.

*Phil lib. 2.
legat Russ.
l. 1. hist, 1, 6
Euseb. in
Cron.*

Prooſes of Chriſtianity.

Igula. Thys man that was the learnedeſt that euer wrote among the Iewes, (after the writers of holy ſcriptures ceaſed) made a ſpeciall Booke of the baniſhment of his Countymen, where hee hath thys diſcourſe enſuing.

*Philo lib. de
exulibm.*

What time may bee appoynted, (ſaith he) for the returne home of vs baniſhed Iewes, it is harde to determine. For by tradition we haue, that we muſt expect the death of an high Prieſt. But of thoſe ſome die quicklie, and ſome liue longer. But I am of opinion, that this high Prieſt ſhall be the verie Word of G O D, which ſhall be voyde of all ſinne, both voluntarie and inuoluntarie : Whoſe Father ſhall be God, and thys Word ſhall be that Fathers wiſedome, by which all thinges in the worlde were created. His head ſhall be annointed with oyle, and his kingdome ſhall flouriſh, and ſhine for euer.

Thys wrote Phylo at that tyme whē he little imagined, that the ſame high Prieſt, whom hee ſo much expected, and the ſame word of God, whoſe kingdome he deſcribeth, was now already come into the worlde. And this ſhall ſuffiſe for our ſecond
conſi-

Proofes of Christianity.

consideration what manner of messias the Iewes did expect.

The third Consideration.

NOWe in the third place commeth to be considered, what authoritie and power the Messias shoulde haue at his appearance vppon earth, and whether he should change and abrogate the Lawe of Moises, or no? Wherin there is no lesse controuersie betweene vs and the latter Iewes, then in the former poynt of his diuinitie. For wee hold with Saint Paule, that the Lawe of Moises was giuen vnto the Iewes but for a time, to entertaine the people withall, & by the outward signes & ceremonies which it had, (whereof the most part, or all prefigured Christ to come,) to bee theyr Schoole-maister and leader to the time of faith, wherein it should be abrogated, and a farre more perfect law set downe by Christ in place thereof.

Whether christ should change the Lawe of Moises.

Gala, 3, et 4,

Hebru, 7,

1, Cor, 20,

Thys wee proue first, for that the Lawe of Moises was an imperfect Lawe, bringing nothing to perfection, as S. Paule well noteth: It was

The Lawe of Moises imperfect, *Hebr, 7,*

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Act. 13.

Gala. 3.

Deut. 15.

Deut. 13.

Leuit. 5, 25

Exod. 23.

Deut. 27.

*Good rea-
ſons.*

as S. Peter ſaith, a burdensome lawe, which the Iewes theſelues were not able to beare, for the multitude of ceremonies therein containd. It was a carnall and ſeuile Lawe, conſiſting moſt in the externall. It was a Lawe of terror and feare, more then of loue and libertie of the Spirit. It was a Lawe (as I ſayde before,) of ſignes and figures, for things to com, & conſequently to ceaſe, when thoſe things which it prefigured ſhoulde come to bee preſent. It was a Law peculiar & proper to the Iewes onely, without reſpect of all the reſt of the world: and the exerciſe thereof, was allowed onely in the Country of Iurie; and that which is more, it was not permitted but in one place onely of that Country, that is, in Ieruſalem, whether euery man was bound to reſpire three times a yere, to wit, at the Paſqua, at the Pente-coſt, and at the feaſt of Tabernacles: and in that place alone to make their ſacrifices, and in no other country or place beſides.

Nowe then reaſoneth the learned Diuine, if thys Lawe of Moſes were for the Iewes, and Iury onely, howe coulde it ſerue for the time of the Meſſias

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Messias, who was to be king aswel of the Gentiles as of the Iewes; and to rule all people in the worlde, that shoulde belecue in hym vnder one law. If the exercise of thys law were allowable onely, and lawfull in Ierusalem, howe coulde it possible be fulfilled by Christians, that are dyspersed ouer all the world? as for example, howe coulde they repayre to Ierusalem thrice euery yeere? howe shoulde euery woman that shoulde dwell in England or India repayre to Ierusalem for her purification after euery chyld birth, as by the Lawe of Moses shee was commaunded?

*Psalms. 2. 21,
Esay. 2. 11*

*Leuit. 12.
Exod. 13,
Numb. 8.*

Most euident it is then. which we sayd before, that thys Lawe was giuen but to endure for a time. And to vse S. Paules owne words, it was but *Introductio melioris spei*, an introduction to a better hope. It was but an entertainment to that people (which by theyr beeing among the Egyptians, were prone to Idolatrie) vntill Christ should come & ordaine a perfect Lawe. That is, a Law of spirit and internall affection: a lawe of loue and libertie: a Lawe that should be common to all men, serue for all Countries, times, places,

Hebru. 7,

The newe
Lawe of
Christ, and
the perfecti-
ons thereof

Prooſes of Chriſtianity.

and perſons; a Lawe that ſhould bee written in the bowels of our harts: a Lawe that ſhoulde be tollerable, eaſie, ſweete, plaine, light, brieſe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) that ſhould conſiſt in charitie.

Leuit, 18,

Thus ſignified Moſes, when hee ſayde to his people, after he had deliuered the former Lawe vnto them; *The Lorde ſhall raiſe vnto you a Prophet of your owne Nation, and from among your owne bretheren, as my ſelfe, him ſhall you heare.* As though he had ſaid, you ſhall heare me vntill he come, that muſt be a Law-giuer, as my ſelfe, and yet of a more perfect Law, and therefore more to be heard and obeyed. And then hee addeth, *Who-ſoener ſhall reſuſe to heare the wordes of this Prophet, I my ſelfe wil reuenge it, ſaith the Lord God.* Which words cannot bee verified in any other Prophet after Moſes, vntill Chriſt: for that of thoſe Prophets the Scripture ſayth, *There aroſe no Prophet like vnto Moſes in Iſraell.*

Deut, 34,

Which is to be vnderſtoode, that they had no authoritie to be Law-makers, as Moſes had, but were all bound to the obſeruation of y^e Lawe one;

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onely which Moses left vntill Christ came, whom Moises heere calleth *A prophet as himselfe*. That is, a Law-maker, & exhorteth all men to heare and obey him.

This yet is made more playne by the Prophecie of Esay, vwho sayth, *Out of Sion shall come a law, and the word of God out of Ierusalem,* which cannot be vnderstood of Moses law, that had beene published eight hundred yeeres before this was spoken, and that from the mount Sinai, and not from Syon. But Christes Lawe began from Sion and Ierusalem, and from thence was spreadde into all the world. Which the same Esay fore-

Esay, 2.

A newe law
prophecied.

sawe, when talking of the comming of the Melsias, he sayth: *In that day there shall be an Altar to God, in the midst of the land of Egypt. And the title of the Lorde at the end thereof. &c. And God shall be knowne to the Egyptians at that day, and they shall honour him with sacrifices and oblations.* Which words could not be verified in the Lawe of Moses, for that by that Lawe, the Egyptians could haue neyther Altar nor sacrifice, but at Christes comming it was fulfilled when the Egyptians were made chri-

Esay, 19.

Proofes of Christianity.

stians & enioyed both the Altars and Sacrifices that Christians doe vse.

Mal. 1.

The repro-
bation of the
olde Lawe,
with a pro-
mise of new.

The same thing was fore-tolde by G O D in Malachie, where hee sayth to the Iewes and of the Iewish Sacrifices . *I haue no pleasure in you, neyther will I receaue oblations at your hands. For that from the rising of the sunne vnto the going downe thereof, my name is great among the Gentiles, and they doe sacrifice vnto me euery where, & doe offer vnto my name a pure oblation, saith the Lord God of Hostes.* In which wordes we see first, a reprobation of the Iewish sacrifice, and consequently of the law of Moses, which dependeth principally of that Sacrifice. Secondly, we see, that among the Gentiles, there should be a pure manner of sacrifice, more gratefull vnto G O D then the other was, and such, as might bee performed in euery place of the world, and not to be tyed to one place onely, as the Moisaicall Lawe, and sacrifice was. And finally, I will conclude this whole matter, with the expresse words of God himselke, concerning the ceremonies and precepts of the olde lawe; *Dedi eis precepta non bona, & iudicia in quibus non uiuent.*

Ezech. 20.

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I gaue vnto them precepts that were not good, and iudgement wherein they ſhould not liue. That is, they were not good to continue perpetually, nor ſhall they liue in them for euer, but vntill the time by mee appointed; of which time he determineth more particularly by Ieremie the Prophet, in theſe words, *Beholde, the dayes ſhall come, and I will make a new Couenaunt or Teſtament with the houſe of Iſrael & Iuda: not according to that Couenaunt which I made with your Faithers, when I brought them forth of the Land of Egypt.* Where you ſee, that at the comming of Chriſt into this world, (for of him & his birth, hee talketh at large in this Chapter) there ſhall be a new Teſtament, contayning a different Lawe fro that of the old Teſtament, which was giuen to the Iewes at their going forth of Egypt.

Ieremie, 31.

A newe Teſtament promiſed.

Thus much then hetherto hath beene ſhewed, that Chriſt in all ages was fore-told and promiſed; that he ſhould be God, and that his authoritie ſhould be to change the Lawe of Moſes, that vvas giuen but for a time, and to eſtabliſh a newe Lawe and Couenaunt, and a newe Teſta-

The ſumme of that which hath beene ſayd.

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ment of his owne, that should endure
and continue for euer.

The fourth Consideration.

All particu-
lers foretold
of Christ.

AND albeit these things be very
wonderfull, and sufficient to e-
stablish anie mans beleefe in the
world, when he shall see them fulfil-
led, (vvhich shall bee the argument
of my second Section,) yet resteth
not the Scripture heere, but passeth
further, and fore-telleth euery parti-
cular acte, accident, and circum-
staunce, that shall fall out of impor-
tance about the Messias at his com-
ming, incarnation, birth, life, death,
and resurrection. As for example, at
what particuler time and season hee
should appeare, *Gene. 49, verse, 10.*
Math. 1. That hee should bee borne of a vir-
gine. *Esay, 7, ver. 14.* That the place
of his birth should be the towne of
Bethleem, *Micheas, 5, ver. 1.* That at
his birth, all the infants round about
Bethleem should bee slaine for his
sake. *Jeremy, 31, ver. 15.* That the
Kings of the East should come and
adore him, and offer gold and other
gifts vnto him. *Psal, 71, ver. 10.* That
he

Math. 1.

Luke, 2.

Math. 2.

Math. 2.

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hee should be presented by his Mother in the Temple of Ierusalem. *Luke, 2.*

Mala. 3, ver. 1. That he should flee into Egypt, and be recalled thence againe. *Osea, 11, ver. 2. Esay, 9, verse, 1.*

That Iohn Baptist should goe before him, and cry in the Desert. *Esay, 40.*

ver. 3. Mala. 3, ver 1.

After this, that he should beginne his owne preaching with all humilitie, quietnesse, and clemencie of spirit. *Esay, 42, ver. 2.* That he should doe strange miracles, and heale all

all diseases, *Esay, 29, ver. 8, and 35, ver. 5, and 61, ver. 1.*

Math. 5.

That he should die for the sinnes of all the world. *Esay, 53, Dan 9.*

Mat. 4, et 8.

That hee should be betrayed by his owne Disciple. *Psalm, 40, ver. 10, and 54, ver. 14, & 108, verse, 7.*

Marke, 8.

That he should be sold for thirty peeces of siluer. *Zach. 11, ver. 12.*

Math. 27.

That with those thirty peeces, there should be bought afterward a

Math. 16,

Field of potsheards. *Ierem. 30.*

and 27.

That hee should ride into Ierusalem vpon an Asse before his passion. *Zach. 9, ver. 9.*

Math. 21, 7.

That the Iewes should beate and buffet his face, and defile the

same with spetting vpon him. *Esay, 50, ver. 6.*

Mat. 26, 67.

That they should whip, rent, and seare his body before they

put

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- Luke, 22.* put him to death. *Esay, 52, v 2. Psal.*
37, verse, 18. That they should put
Math. 27. him to death among theeues. & mis-
 lefactors *Esay, 53, v 12.* That they
 should giue him vineger to drinke,
Math. 28. deuide his apparrell, and cast lots for
 his vpper garment. *Psal. 68, ver. 22,*
and 21, verse, 19 That hee should
 rise againe from death the third day.
Psalme, 15, verse, 19 Osea, 6, verse, 3.
Luke, 24. That he should ascend to heauen, &
Acts, 7. sitte at the right hand of God his Fa-
 ther, for euer. *Psal. 67, verse. 19. and*
10, 9, verse, 1.

All these particularities, and a num-
 ber more, were reuealed in Scripture
 touching the Messias, some foure
 thousand yeeres, some two thousand,
 and some one thousand, and the last
 of all, aboue foure hundred yeeres
 before Christ was borne. Which if
 wee lay together, and doe consider
 withall, how exactly they were fulfil-
 led afterward in the person of Christ,
 as in the next Section shall be decla-
 red, if wee adde also to this, that wee
 haue receaued these Prophecies and
 predictions from a Nation that most
 of all other doth hate vs, and that the
 same are to be seene and read in their
 Bibles, euen word for word as they
are

Proofes of Christianity.

are in ours; if you hold in memorie also, what inuincible proofes are alledged before in the second Chapter, for the infallible trueth and certainty of those Hebrue Scriptures: you shal finde, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not obserued in fore shewing the Melsias.

The first Consideration.

AND all these considerations are touching the Iewes. There remaineth some-what to be sayde of the Gentiles; vvhich albe it they were to receiue their principall knowledge in this affaire from the Iewish Nation, to whom the Melsias was first and principally promised, and from vvhom the Gentiles had to expect, both theyr Sauour and hys Apostles; as also the Scriptures for testimonie and witnesse of them both, and finally, all theyr certaine knowledge and sounde vnderstanding in the misteries of Christ: yet had they also among themselues, some kinde of notice and fore-warning in this matter.

Manifestation of Christ to the Gentiles.

Prooves of Christianity.

matter, which being ioyned with that which I haue set down before of the Iews, & examined at the light of gods diuine prophecies before alledged, it will make vry much for confirmation of our Christian verity. And therefore this last consideration, shall be of the fore-knowledge of Gentiles in this behalfe.

* Chap. 2.

3, Particuler
waies wher-
by the Gen-
tiles might
heare of
Christ.

For better vnderstanding whereof, it is to be noted, that besides al knowledge of the Messias, that diuers Gentiles might haue by the Hebrue scriptures, which (as * I haue shewed before) were in the Greeke language, diuers ages before Christ was borne, or by the instruction or conuersation of the Iewes, with whom many Pagans did liue familiarly; there remained three wayes peculier to the Gentiles, whereby they receiued som vnderstanding and fore-warning of this great mystery. The first was, be tradition and writing of their auncestors. The second by prophecies of theyr owne. The third, by admonishment of their Idols and Oracles, especially when the time of Christes appearance drew neere.

The first
way.

And for the first way it is euident, that as the Iewes receaued dyuers things

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things by succession from their forefathers, and they againe from Moles, & Moles from the Patriarchs. Iacob, Isaack, and Abraham, (who was the first man from whom that whole Nation proceeded, & in whom they were distinguished frō all other people in the world:) so had the Gentiles and other Nations, their succession also of doctrine, & monuments, even from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in diuine knowledge, by their exercise in Idolatry. So we know, that the Romaines had their learning from the Græcians, the Græcians from the Egyptians, and the Egyptians from the Chaldeans, who were the first people that receaued instruction in diuine matters from Adam, Methusalem, Noe, and others of those first auncient Fathers.

Now then it is to bee considered, that by consent of Wryters, there were three famous men that lyued together in those auncient times, to witte, Abraham, (vvhō descending from Heber, was the Father and beginner of the Iewes or Hebrues,) and with him Iob, and one Zoroastres,

Tradition
of learning,
among the
Iewes and
Gentiles.

*Euseb. in
Chron.*

Abraham.
Iob.
Zoroastres.

Prooſes of Chriſtianity.

ſtres, that were not of that lineage of Heber, but as wee call them for diſtinctions ſake, eyther Heathens or Gentiles, albeit that difference was not then in vſe. And of Iob, wee know by the testimony of his book, that he was a moſt holy & vertuous man. Of Zoroaſtres, we know onely, that hee was greatly learned, and left testimonies thereof vnto his poſterity.

This Zoroaſtres lyuing in Abrahams time, might (by account of Scripture) ſee or ſpeake with Noe, For Abraham was borne threſcore yeeres before Noe deceaſed: And Noe was borne aboue ſiue hundred yeres before Methuſalem died, which Methuſalem had liued two hundred and forty yeeres with our firſt Father Adam, and had enioyed conuerſation both with God and Angels. And thereby (no doubt) could tell many high and ſecrete miſteries, eſpecially touching Chriſt, in whom all hye hope for redemption of his poſteritie did conſiſt. Which miſterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroaſtres, and others, who lyued at that time with them, might receaue at the third hand,

Prooves of Christianity.

hand, by Noe, & his children, I meane * The Iewes
 * Sem, Cham, and Iaphet, who had haue a tradi-
 liued before the flood, and had scene tion, that A-
 Methusalem, which Methusalem li- braham ser-
 ued (as I said before,) so many yeeres ued Sem 15.
 with Adam. yeeres in
 Chaldaea.

Heere hence it is, that in the wry-
 tings of Zoroastres, which are extant

* or recorded by other Authors in
 his name, there be found very plaine
 speeches of the sonne of God, whom
 hee calleth, *Secundem mentem*, the
 second mind. And much more is to
 be seene in the wrytings of Hermes
 Trismegistus, (who lyued after in E-
 gypt, and receaued his learning from
 thys Zoroastres:) that these first
 Heathen Phylosophers had manifest
 vnderstanding of this second person
 in Trinitie, vvhom Hermes calleth,

The first begotten Sonne of GOD:
his onelie Sonne: his eternall, immu-
table, and incorruptible Sonne: whose
sacred Name is ineffable, those are
 his wordes. And after him againe a-
 mong the Græcians, were Orpheus,
 Hesiodus, and others, that vttered the
 like speeches of the Sonne of God:
 as also the Platonists, whose wordes
 and sentences were too long to re-
 peate in this place. But hee that will
 see

* See Clem.
Alex. lib. 1,
strom. et O-
rig li. 6, con-
tra Celsum.
et Procl. lib.
2, et 3, in
Par. Plato.
Trismegi-
stus.

Mercu. Her.
in Pemand.
cap. 1, et de
incepti.

Græcians.

Prooſes of Chriſtianity.

ſee them gathered together at large, let him reade eyther Origen againſt Celfus the Heathen, or elſe S. Cyrill in his firſt booke agaynſt Iulian the Apoſtata. And thys ſhall ſuffice for this firſt way, whereby the Gentiles had vnderſtanding of Chriſt.

The prophecies touching Chriſt among the Gentiles.

*Laſt. li. i. di-
ui uſt. ca. 6.*

Of the Si-
byls.

*Laſt. lib. 4.
inſt. cap. 6.*

For the ſecond thing which I mentioned, is to be vnderſtoode, that among the Gentiles there were certayne Prophetesses, or women Prophets, called *Sibylla*, vvhich in the Greeke tongue (as Lactantius gathereth) may ſignifie ſo much, as eyther *Counſellers to G O D*, or *Rewealers of Gods counſaile*. And theſe women being indued (as it ſeemeth) with a certayne ſpirit of prophecie, did utter from time to time, (though in ſuch termes as moſt Gentiles vnderſtoode them not) moſt wonderfull particularities of Chriſt to come, agreeing (as it were) wholly with the prophets of Iſraell, or rather ſetting downe many things in more plaine and euident ſpeech then did the other; the one of them beginning her Greeke Meeter in theſe very wordes, *Knowe thy God, which is the ſonne of G O D, &c*. Another of them maketh a whole diſcourſe of Chriſt in Greeke verſes

Prooſes of Chriſtianity.

verſes called *Accroſtichi*, for that the beginning of euery verſe, is by ſome Letter appoynted in order ſooth of ſome one ſentence that runneth thorough the whole. As for example, the ſentence that paſſed through the beginning of thoſe verſes which nowe we talke of was this, * *Ieſus, Chriſt, Sonne of God, Sauour, Croſſe*. And there were ſo manie verſes in the whole diſcourſe, as there are Letters in this ſentence. The totall argument being, of the incarnation, life, death, glory, and iudgment of the ſonne of God. And the laſt two verſes of all the Meeter, are thus, *Hee that hath bene here deſcribed, by our Accroſtick verſes : is an immortall Sauour, and a King that muſt ſuffer for our ſinnes*.

And for that theſe Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Chriſtian Religion, and are alledged often for that purpoſe, by the moſt graue and learned Fathers of the Primatiue Church : as for example, by Iuſtinus the Martyr, in his Apologie for Chriſtians ; by Origen againſt Celfus ; by Arnobius and his Scholler Laſtantius againſt the Gentiles ; by S. Cyrill, againſt Iulian the Apoſtata ;

* S. Auguſt.
translateth
all the verſes
lib. 18, de
ciuit Dei.
cap. 23.

The Greeke
verſes of the
Sibyls, of
what impor-
tance and
authority.

Prooſes of Chriſtianity.

ſtata; As S. Auguſtine in his Booke
De ciuitate Dei: By Eusebius, and
 Conſtantine the Emperour & other;
 I will ſay ſome-what in this place, for
 the authoritie and credite of theſe
 verſes, leaſt any man perhaps might
 imagine, (as ſome Gentiles in olde
 time would ſeeme to doe) that they
 were deuised and inuented by Chri-
 ſtians And the moſt of my prooſes
 ſhall be out of a learned * Oration,
 written in Latine by the fore-ſaide
 Emperour, to a Counſell of Prelates
 in his dayes; wherein hee endeou-
 reth to ſhew, the vndoubted authori-
 ty of theſe Sibyll prophecies, which
 he eſteemed ſo much (after diligent
 ſearch made for their credite and ſin-
 cerity) as they ſeeme to haue been a
 great cauſe of his conſtant zeale and
 ſeruour in Chriſtianity.

* See this
 Oration in
 Euseb. lib. 4,
 cap. 32, de
 vita Conſt.
 at the end.

*The firſt prooſe, for credite of
 the Sibyll verſes.*

Varro lib. de
 rebus diui.
 ad C. Cesa-
 rem pont.
 max.

FYrſt then hee ſheweth, that theſe
 predictions of the Sibylls, could
 not be deuised or fayned by Chriſti-
 ans, or made after the time of Chri-
 ſtes natiuity, for that Marcus Varro,

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almost learned Romaine, who liued almost a hundred yeres before christ, maketh mention at large of the Sibyls, (who in number he sayth were ten) and of their writings, Countries, and ages, as also of the Writers and Authors, that before his time had left memory of them. And both he and Fenestella, (an other Heathen) doe affirme, that the writings of these Sibyls, were gathered by the Romaines from all parts of the worlde, where they might be heard of, and laid vp with diligence and great reverence in the Capitole, vnder the charge & custody of the high Priest, and other Officers, in such sort, as no man might see or reade them, but onely certaine Magistrates called the *Fifstine*, and much lesse might any man com to falsifie or corrupt them.

*Fenest. cap.
de 15, v. 11.*

The second proove.

Secondly, he sheweth, that *Sibylla Erithrea*, who made the former Acrostike verses of Christ, testifieth of her selfe, that she liued about sixe hundred yeeres after the floode of Noe, and her Country man Appollidorus

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*Last lib. i,
inst. cap. 6.*

dorus Erithraeus & Varro doe report that shee liued before the warre of Troy, and prophecied to the Grecians that went to that war, that Troy should be destroyed. Which was more then a 1000. yeeres before Christ was borne.

Cicero.

Cicero also, that was slayne about forty yeeres before Christes natiuitie, translated into Latine, the former Accrostike verses, as Constantine affirmeth, which translation was to be seene in his works, when Constantine wrote this Oration; so that by no meanes they coulde be deuised or brought in by Christians.

*See Cicero of
these Accro-
stike verses
of Sibylla.
lib. 2, de di-
uinatione.*

The third prooffe.

THirdly hee sheweth, that the same Cicero, in diuers places of his works, besides the mention of these Accrostike verses, insinuateth also an other prophecie of Sybilla, touching a King that shoulde rise ouer all the worlde, where-with himselfe and the Romaines were greatly troubled: and therefore in one place, after a long inuectiue agaynst his enemye Anthony, that would seeme to giue credite to that Prophecy, or ra-

ther

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ther as Cicero doth vrge against him;
would haue the same fulfilled in Iuli-
us Cæsar, he concludeth thus; *Let vs Cicero. lib. 2;*
deale with the Prelates of our Religi- de diui. paulo
on, to alledge any one thing rather out post medium;
of the booke of Sibilla, then a King,
whom neither the Gods nor yet men, can
suffer heereafter to be in Rome.

The like prophecy of Sibylla tou-
ching a King, is insinuated by the
same Cicero, in his first Booke of
Epistles to Lentulus: to witte, that
when the * Romaines should restore
a King in Egypt by force, then should
ensue the vniuersall king, that should
be Lord ouer Romaines and all o-
ther. Which Prophecy being much
vrged by Cato the Tribune, * a-
gaynst the restoring of * Ptolomeus
Aulates, late King of Egypt, that for
his euill gouernment vvas expulsed
by his subiectes, the matter vvas
thought of such vveight by all the
Romaine Senate, (I meane the se-
quell of this Prophecie) that where-
as otherwise for many respects, they
were greatly inclined to haue resto-
red the sayd Ptolomy; yet in regard
of this Religion, (as they called it,)
they changed theyr mindes. But
vwhat? could they alter by this the
Sibylla.
deter;

Cicero, lib. 1;
Epist. fam.
Epiſt. I, 2, 3,
4, 5, 6.
** See lib. 2,*
Oracul. Sib.

** Ep. β. 5;*
** Hee was*
Father to
Cleopatra,
The feare
which the
had of the
King pro-
phesied by
Sibylla.

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*Dion.lib.39,
hiſtor.*

determination of God ? No truly, for ſoone after, King Ptolomy per- ceauing the Senators minds to be al- tered, fled ſecretly from Rome to one Gabinus, that was Gouvernour of Syria, and for five millions of golde that he promiſed him, he was by the force of Gabinus reſtored; and not long after was Chriſt borne, accor- ding to the meaning of the Sibyll Prophecy.

The fourth prooſe.

*Suet.tranq.
cap.3,de vi-
ta Auguſt.*

The Pro-
phcies of
Sibylla al-
ledged by
Virgil.

F Ourthly, the ſayd Emperor Con- ſtantine prooueth the authority of theſe Sibylls verſes, for that Augu- ſtus Cæſar, before our Sauour Chriſt was borne, had ſuch regard of them, that he laid them vp in more ſtraigh- ter order then before, (according as Suetonius a Heathen, in his lyfe re- porteth) vnder the Alter of Apollo, in the hill Palatine: vwhere no man might haue the ſight of them, but by ſpeciall lycence; which licence Con- ſtantine prooueth that Virgill the Poet had, for that he was in high fa- uour with Auguſtus. And there- fore in a certayne Eglogue or com- poſition of verſes, that hee made in
praiſe

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praye of a young child named Salo-
ninus, newlie borne to Asinius Pol-
lio, Augustus great friend, (or as o-
ther take it) of Marcellus a little boy
that was Nephewe to Augustus by
his sister Octavia, or rather of them
both, for adulation of Augustus hee
applieth (I say) to one or both of the
young Infants the whole prophecie,
which hee had reade in the verses of
Sibilla, touching the birth of Christ,
and of the peace, grace, and golden
world that should com with him vp-
on which subiect he beginneth thus.

*Vltima Cumæi venit
iam temporis ætas :*

*Magnus ab integro
seculorum nascitur ordo :*

*Iam redit & Virgo,
rediunt Saturnia regna.*

That is, nowe is come the last age
prophecied by Sibilla, called *Cumæa*,
nowe commeth to bee fulfilled the
great ordinance and prouidence of
G O D, appointed from the begin-
ning of the worlde, (these were Si-
billes wordes) nowe commeth the
Virgine, and the first golden daies of
Saturnus shall returne againe.

Thus much translated Virgill out
of Sibylla, touching the eternall de-

L.

termi-

*Virgil. Eg-
log. 4.*

Christes pre
ordination.

Prooſes of Chriſtianity.

termination of God, for Chriſtes coming into thys world: as alſo of his Mother the virgin: & of the infinite bleſſings that ſhoulde appeare with him. Nowe enſueth in the ſame Poet, what Sibilla had ſaid for Chriſtes actuall natiuitie.

Chriſtes
byrth.

Iam noua progenies

celo dimittitur alto:

Chara Deum ſoboles. &c.

Now a new progenie or of-ſpring is ſent downe from Heauen: the deerely beloued iſſue or child of the Gods. And note heere that Sibylla ſaith plainely, *Chara Dei ſoboles*, the deerely beloued Sonne of God, and not of Gods; but that Virgill would followe the ſtyle of his time. And thirdly hee ſetteth downe out of Sibilla, the effect and cauſe of this Son of Gods natiuitie in this ſort.

Chriſtes
cauſe of coming.

Te duce, ſi qua manent,

ſcleris veſtigia noſtri:

Irrita perpetuo,

ſoluent formididine terra.

That is, thou being our leader or Captaine, the remnant of our finnes ſhall be made voyde, or taken away, and ſhall deliuer the worlde for euer from feare for the ſame.

Theſe are Virgils words tranſlated

Prooſes of Chriſtianity.

(as I ſayd) out of Sibylla. And now conſider you in reaſon, whether theſe Prophecies might bee applyed (as Virgill applyed them) to thoſe poore children in Rome, or no, who dyed ſoone after the flatterie of Virgill, without dooing good, either to themſelues, or to others? Albeit (perhaps) in thys poynt, the Poet be to be excuſed, in that he being not able to imagine what the Sibil ſhould meane, made his aduantage therof; in applying the ſame to the beſt pleaſing of Auguſtus.

Theſe then are the prooſes which Conſtantine vſed for the credite and authoritie of the Sibyll verſes. And of Sibylla Erithræa in particuler, that made the Accroſticke verſes before mentioned, of Chriſtes death and Paſion, hee concludeth in theſe words; *Theſe are the things that fell frō Heauen, into the mind of this Virgine to foretell.* For which cauſe I am induced to account her bleſſed, whom our Sauionr did vouchſafe to chooſe for a Prophet, to denounce vnto the world his holy providence towards vs. And wee may conſider in thys whole diſcourſe of Conſtantine, for authoritie of theſe verſes. Firſt, that he vſeth

*Conſtantine's
opinion of
the ſpirit of
Sibylla Ery-
thræa, orat.
Sanct. ca. 18,*

Prooves of Christianity.

onely the testimonie of such Wryters. as liued before Christ was born, or Christians once thought vpon. Secondly, that hee vseth these prooves to no meaner audience, then to a Councell and congregation of learned men. Thirdly, that hee was an Emperour which vsed them, that is, one that had meanes to see and examine the originall Coppies in the Romaine Treasure. Fourthlie, for that he had great learned men about him, who were skilfull, and would bee diligent in the search of such an antiquitie of importance: especially Lactantius, that was Maister to his sonne Crispus, and who most of any Author, reciteth and confirmeth the sayd Sibyls verses: and Eusebius Cæsariensis, that wrote the Ecclesiasticall History, and * recorded thys Oration of Constantine therein. And finally, wee may consider, that Constantine was the first publique Christian Emperour, and lyued within three hundred yeeres after Christ, when the recordes of the Romaines were yet whole to be seene. He was a religious, wise, & graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme such

Lactantius.

** See Euseb,
lib. 4. cap. 32.
de vita Con-
stant. Howe
this Oration
was first
written in
Latine, and
translated
into Greeke.*

Prooſes of Chriſtianity.

ſuch a thing at ſuch a time, to ſuch an audience, had not the matter been of ſingular importance. And thus much of the ſecond poynt, touching Prophets among the Gentiles.

Of the confeſſion of Oracles, concerning Chriſt his coming.

There remaineth onely a word or two to be ſpoken of the thyrd; which is, of the confeſſion of deuils, and Oracles, concerning the coming of Chriſt: eſpecially when the time of his appearance drew neere: and that they began to fore-tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themſelues, ſo for that I haue beene ſome-what long in the former poynts, and ſhall haue occaſion to ſay more of this matter in another place heereafter, I will touch onely heere two Oracles of Apollo, concerning this matter.

The one whereof, was to a Prieſt of his owne, who demaunded him of true Religion and of GOD: to whom he aunſwered thus in Greeke, The fiſt
*O thou unhappy Prieſt, why doſt thou Oracle.
aſke me of God, that is the Father of*

Prooſes of Chriſtianitie.

*Suidas in
Thulis, et
Porphy. et
Plut. de ora*

*all thinges : and of this moſt renowned
Kings decre & onely ſonne, and of the
ſpirit that containeth al, &c. Alas that
ſpirit will enforce mee ſhortly to leaue
this habitation & place of Oracles.*

*The ſecond
Oracle.*

*Suidas in vi-
ta Auguſt.
Nicep. lib. i.
biſt. cap. 17*

The other Oracle was to Auguſtus Cæſar, euen about the very time that Chriſt was readie to appeare in fleſh. For whereas the ſaid Emperor now drawing into age, would needs goe to Delphos, and there learne of Apollo, who ſhoulde raigne after him, and what ſhoulde become of things when he was dead, to which demaunde, Apollo for a great ſpace would make no aunſwere, notwithstanding, Auguſtus had beene verie liberall, in making the great Sacrifice called *Hecatombe*. But in the end, whē the Emperor began to iterate his Sacrifice againe, and to bee inſtant for an aunſwer; Apollo (as it were enforced) vttered theſe ſtrange words vnto him. *An Helrue Childe, that ruleth ouer the bleſſed Gods, commaundeth me to leaue this habitation, and out of hande to get mee to hel. But yet doe you depart in ſilence from our Altars.*

Thus much was Apollo enforced
to vtter of his owne miſeric, and of
the

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the comming of the Hebrew boy
that ſhould put him to baniſhment.
But yet the deceitfull ſpyrit, to hold
ſtill his credite, would not haue the
matter reuealed to many . Where-
vpon, Auguſtus falling into a great
muſing with himſelf, what this answer
might import: returned to Rome,
and builded there an Altar in the Ca-
pitole, with this Latine inſcription (as
Nicephorus affirmeth,) *Ara primogeniti Dei*: The Altar of Gods firſt
begotten Sonne. *Nicepho lib. 1
hiſt. cap 17.*

Thus then haue I declared, howe
that the comming of Gods ſon into
the worlde, was fore tolde both to
Iewe and Gentile, by all meanes that
poſſibly in reaſon might be deuifed;
that is, by Prophecies, ſignes, figures,
ceremonies, tradition, and by the
confeſſion of deuils themſelues. Not
onely that his comming was fore-
tolde, but alſo, why, and for vwhat
cauſe he was for to come, that is, to
be the onely Sauour of the worlde:
to dye for the finnes of all men: to
ordayne a new Lawe, and more per-
fect Common wealth. How alſo he
was to come: to wit, in mans fleſh,
in lykenes of finne, in pouerty, and
humility. The time lykewiſe of his

The con-
cluſion of
thys firſt
Section.

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appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, reſurreſtion, & aſcension. And finally, nothing can bee more deſired for the foreknowledge of any one thing to come, then was deliuered and vitered concerning the Meſſias, before that euer Chriſt or chriſtians were talked of in the word. Nowe then remaineth it to conſider and examine, whether theſe particularities, fore-told ſo long agoe of the Meſſias to come, doe agree in Chriſt, whom we acknowledge for the true Meſſias. And this ſhall be the ſubieſt or argument of all the reſt of our ſpeech in this Chapter.

The argument of the two Sections following.

How the former predictions were fulfilled in our Saviour Chriſt, at his being vpon earth.

Section. 2.

Albeit in the poynts before mentioned, which are to bee fulfilled in the Meſſias at his comming, wee haue ſome controuerſie & diſagreement with the Iewe, as hath beene ſhewed, yet our principall contention in them all, is with the Gentiles and

Our controuerſie with Gentiles.

Hea.

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Heathen, that belecue no Scriptures. For that in diuers of the former Articles, the Iew standeth with vs, and for vs, & offereth his life in defence thereof, as far forth as if he were a Christian. In so much as the Gentile oftentimes, is inforced to meruaile, when he seeth a people so extreamely bent one against another, as the Iewes are against Christians: and yet doe stand so peremptorily in defence of those very principles, which are the proper causes of their disagreement.

But heere vnto the Iewe maketh aunswer, that this disagreement from vs, is in the application of those principles. For that in no wise he will allow, that they were or may be verified in Iesus. And heerein he standeth against vs, much more obstinately then doth the Gentile. For that the Gentile, as soone as he commeth once to vnderstand and belecue the prophecies of Scripture, hee maketh no doubt or difficultie in the application thereof; for that he seeth the same most euidently fulfilled in our Sauour Christ. Which is the cause, that fewe or no Gentiles since Christes appearance, haue come to bee Iewes, but that presently also they

Our contro-
uersie with
the Iewes.

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paſſed ouer to be Chriſtians.

The obſtinacie of the Iewes.

But the Iewe by no meanes will be moued to yeeld, albeit he haue neither Scripture, nor reaſon, nor probability for his defence. Which among other thinges, is a very great argument to prooue, that Ieſus was the true Meſſias indeede, ſeeing that among the marks of the true Meſſias ſette downe by Gods Prophets, that was one; that hee ſhould be reſused of the Iewiſh Nation. Heere-hence are thoſe wordes of the holy Ghoſt

Pſal. 118. ſo long before vttered; *The ſtone which the * builders reſused, is made the head ſtone of the corner, this is done by God, and it is meruailous in our eyes.* Heere-hence is that great complaint of Eſay, touching the incredulity and obſtinacy of his people, againſt theyr Meſſias at his comming, which Moſes alſo long before Eſay, expreſſed moſt effectually.

* The Iews are the builders, who take vpon the to build Gods houſe.

Math. 21.
Eſay, 6.
Deut. 28.

It maketh then, not a little for our cauſe (gentle Reader) that the Iewiſh nation is ſo wilfully bent againſt vs, and that they reſused Chriſt ſo peremptorily at his being among them. For whomſoeuer that Nation ſhould receaue and acknowledge, it were a great argument by Scripture, that he

The Iewes obſtinacie againſt vs, a great argument for vs.

were

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were not indeede the true Melsias. But yet to demonstrate to the world what little shew of reason they haue in standing thus against theyr owne saluation, and in refusing Christ, as they doe; I will in as great breuity, as I may, run ouer the chiefe poynts that passed at his beeing vpon earth, and thereby examine by the testimonies of his greatest enemies, whether the foresaid prophecies, and all other signes, which haue beene from the beginning, to fore tel vnto vs the true Melsias, were fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that will come herein to be handled, I will for order sake, reduce all to foure considerations. Whereof the first, shall be, touching the time fore-prophecied of the confirming of the Melsias, and vvhether the same agreed with Christes natiuitie or no. The second shall bee of diuers particulars that passed in Christes incarnation, birth, circumcision, and other accidents, vntill the time that he began to preach. The thyrd shall be of his lyfe, conuersation, miracles, and doctrine. The fourth & last, shall be of his passion, death,

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The testi-
monies
here vsed.

death, resurrection, and ascension: In all which (as I sayde before) I will vse no one Author or testimony of our owne side, for approouing any thing that is in controuersie betweene vs; but all shall passe by triall, eyther of their owne Scriptures, or of manifest force and consequence of reason, or else by expresse record of our professed enemies.

The first Consideration.

The tyme
appointed.

FOR the first then, concerning the tyme, vvhich is the principall and head of all the rest; it is to bee noted, that by consent of all Wryters, both Pagan, Iewish, and Christian, *I E S V S* (vvhom wee belecue & confesse to be true *C H R I S T*,) was borne the twentie five day of December, in the ende of the fortie and one yeere of the raigne of the Emperour Augustus Caesar, which was fiftene yeeres before his raigne ended. Also in the beginning of the thirty three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death. And from the beginning of the worlde, as * some account, foure thousand, one hundred and

* See Euseb.
in Chron.

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and ninety nine. And as others doe account, foure thousand, foure score and nine: for that in this poynt, betwene the Hebrues & the Grecians, there is a difference of some litle more then an hundred yeeres, concerning their reckoning.

The state of the world at Christes natuity, was this. The three Monarchies of the Asirians, Persians, and Græcians were past ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the rest, according to the Prophecie of Daniell, siue hundred yeeres before Octavius Cæsar, surnamed Augustus, after siue ciuill warres by himselfe waged, and after infinite broiles and bloodshed in the world, reigned peaceably alone for many yeeres together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gates of Ianus to be shutte, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time. And the very same day that Christ vvas borne in Iurie, Augustus commaunded in Rome (* as afterward was obserued) *The general state of the world at Christes comming.*

Daniel, 2.

Suet. tran. et Aurel. victo. et alij in vita August.

that

Oros. lib. 6, hist. cap. 22,

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that no man should call him Lorde, thereby to signifie the free libertie, rest, ioy, and security, wherein all men were after so long miseries, vvhich by continuall warre, the world had sustained.

The first
proofe.

The Ro-
maine Mo-
narchy.
Daniell, 1.

By this wee gather first, that thys time of Christes byrth, agreed exactlie vvith the Prophecie so long before set downe in Daniell, (vvho lyued in the first Monarchie,) that after his time there should be three Monarchies more, and the last biggest of all : at vvhole appearing the Messias should come, and builde vp Gods kingdome throughout the whole world.

The second
proofe.

The peace
of all the
world.
Esay, 32.

Psalm, 71,

Secondlie, vvee see that fulfilled, which Esay the Prophet, aboue an hundred yeeres before Daniell, foretold that at the comming of Christ, *people should sit in the beauty of peace,* And againe, *there should bee no ende of peace.* And yet further, *hee shall be Prince of peace.* And K. Dauid long before him againe: *In his dayes there shall arise iustice and aboundance of peace.* Which thing, though especi-
allie it be to be vnderstoode, of the internall peace and tranquility of our mindes and soules : yet considering
that

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that externall peace also was necessarie for a time, for the quiet planting and publishing of Christes Gospell, & seeing that the same was brought to passe most miraculously vpon the suddaine, when in reason men might least expect the same, for the infinite warres wherein the world a little before had been; and by reason of the Romaine Monarchy so freshly established, (which in theyr beginnings are wont to be troublesome:) this peace (I say) cannot be but a great argument, that this was the proper time of the Messias his coming. And thus much for the state of the world in generall.

And nowe for the particuler state of Iury at Iesus natiuity, thus it was, according as Iosephus the Iew (who was borne within fīue yeeres after Christes passion) describeth the same. One Herod a stranger, whose Father called * Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romaines, partly by his sayde Fathers meanes, who was, (as Iosephus words are) *a well minded man, industrious, & factious*, and partly by his owne dilligence and ambition, beeing of himselfe both

The third
proofe.

The scepter
of Iuda.

* His grand-
father was a
Sextane in
Apollons tē-
ple, and his
Father was
brought vp
among
theeues in
Idumæa,

wifty,

Prooves of Christianity.

Euseb. lib. 1, cap. 6, ex Africano. witty, beautifull, and of excellent rare qualities. By which commendations, hee came at length to marry the daughter of Hyrcanus King of Iury, that was descended lineally of the house of Dauid, and Trybe of Iuda.

Ioseph lib. 14 antiq. cap. 2. And by this marriage, obtayned of his Father in lawe to be Gouvernour of the Prouince of Galilie vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that car-

The first ry-
sing of He-
rod Ascolo-
piæ. ried him into Parthia, Herod ranne away to Rome, and there by the speciall helpe and fauour of Anthony, that ruled in company together with Octavius, hee obtayned to be created King of Iury, without any title or interest in the worlde. For that not only his sayd Father in law Hyrcanus was yet aliue in Parthya, but also his younger brother Aristobulus, and three of his sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iurie.

Ioseph. lib. 15 ant. cap. 9, 11 Herod then, hauing procured by these meanes to bee King of Iury: procured first to haue in his handes the fore-sayd King Hyrcanus, and so put him to death, he also brought to the same ende, his younger brother

Aristo

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Aristobulus, and his three Sonns likewise. He put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter. as also Alexandra her Mother: and soone after two of his owne Sonnes, which hee had by the said Mariamnes, for that they were of the blood royall of Iuda. And a little after that againe, he put to death his third Sonne named Antipater. Hee caused also to be slaine at one time, forty of the chifest noble men of the Trybe of Iuda. And as Phylo the Iew writeth (that liued at the same time with him) he put to death all the *Sanhedrin*, that is, the seauenty and two Senatours of the Trybe of Iuda, that ruled the people. Hee killed the cheefe of the Sect of the Pharises. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholas Damascenus an Historiographer that was his seruant, to draw out a Pedegree for him and his line, as though he had descended from the auncient Kings of Iuda.

The most horrible murders committed by Herod.

Libro, 17, cap. 10.

Lib. 19, ca. 1. Phylo. lib. de tempore.

Ioseph. lib. 14 cap. 2.

Hee translated the High Priesthood, and solde it to strangers. And finally, hee so rased, disperfed, and mangled the house of Iuda: as no
A pattern of an ambitious Tyrant.
one

Proofes of Christianity.

one iote of gouernment, dignity, or principality remaind therein. And when he had done all this, then was *Iesus* of the same house and lyne of Iuda, borne in Bethleem, the proper Citty of David, which David was the founder and first Author of Regality in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda.

Gent. 49.

Now then, consider the prophecie of Iacob, concerning the particuler time of Christes appearance, almost two thousande yeeres before these things fell out. *Come hether my children* (said he) *that I may tell you the things which are to happen in the latter dayes, &c.* The Scepter shall not be taken from Iuda, vntill he come who is to be sent: and he shall be the expectation of Nations. Which prophecy, that it was fulfilled now at Christes nativity, when Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things set downe before, which are recorded by Writers both of that time, and of the Iewish Nation & Religion themselves.

That the Scepter neuer failed in Iuda vntill Herod cam.

And that it neuer was fulfilled from Dauids dayes, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by
all

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all Hiſtories and Records both diuine and prophane. For that from Dauid, (who was the firſt King) vnto Zedechias that was the laſt, and died in the captiuity of Babilon, the Scripture ſheweth how all the kings deſcended from the houſe of Iuda. And during the time of theyr captiuity in Babilon, (which was ſeauentie yeeres) the Iewes vvere alwayes permitted to chooſe themſelues a Gouvernour of the houſe of Iuda, whom they called *Reſchgaluta*.

1, Reg. 19.

*4, Reg. 20.
Jerem. 37.*

*Thal. in tra.
Sanh ca. Di-
nei, Man-
monoth.*

*Rab. Moyses
Egip. in pra.
Maimonim,
Esd. lib. 1, ca.
1, 2, 3.
Mac. lib. 1,
cap. 2, 3.
Rab. Kimhi,
com. in Agg.
Joſep. lib 13,
& 14, ant.*

And after their deliuary from Babilon, Zorobabell was their Captaine of the ſame Tribe: and ſo others after him, vntill you come to the Machabees, who were both Captaynes and Prieſtes: for that they were by the Mothers ſide, of the Trybe of Iuda, and by the Fathers ſide, of the Tribe of Leui, as Rabbi Kimhi holdeth. And from theſe men downe to Hircanus and Ariſtobulus vvhom Herod ſlew, there continued ſtill the ſame lyne, as Joſephus declareth. So that by this Prophecie it is euident, that Ieſus was borne at the proper time appointed for the Meſſias, when there was neyther King nor Captaine, nor high Prieſt, nor Counſeller,

nor

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nor any one Gouvernour of the house and Trybe of Iuda left in Iury.

**The fourth
proove.**

An other Prophecy, there is, no lesse euident then the former, wherein it is affirmed, that the Messias should com before the second Temple of Ierusalem, (that was builded by Zorobabell after the Iewes were returned from their captiuity in Babilon) should bee destroyed by the Romaines. For better vnderstanding whereof, it is to bee noted, that the Temple of Ierusalem vvas builded twice; first by Salomon, which lasted about foure hundred and forty two yeeres, and then it was burned and destroyed by Nabuchodonozer king of Babilon. Wherefore about seauentie yeeres after, it was builded againe by Zorobabel, who reduced the Iews from Babilon, and so it continued, vntill it was destroyed the seconde time by Titus, son to Vespasian the Romaine Emperour about forty and sixe yeeres after our Saujour Christ his ascention. At what time it had lasted from Zorobabell almost sixe hundred yeres; and from Salomon, about a thousand.

**The destru-
ction of the
seconde
Temple.**

3, *Reg.* 6, 7,

2, *Chron.* 3.

Enseb. in

Chron.

Clem lib. 1,

strom.

4, *Reg.* 25,

1, *Esd.* 1, 3, 4

And in the tyme of the seconde building, the people of Israell were
poore

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poore, & much afflicted in respect of their late banishment, (though much assisted to this work by the liberality and munificency of Darius King of Babylon; (so was the building and workmanship of this second Temple nothing comparable for excellencie to the first, which was builded by Salomon, when the Iewes were in the flower of their glory and riches. This testifieth Aggæus the Prophet, who was one of the builders, and he testifieth the same to Zorobabell, and to the rest of those that were with him, by Gods owne appoyntment, in these wordes. *The word of God was made to Aggæus the Prophet. Tell Zorobabell the sonne of Salathiel, Captayne of Iuda, and Iesus the sonne of Iosedec High Priest, and the rest of the people. Who is there left of you that sawe this Temple in his first glory, (before our transmigration,) and what say you to this which now we see? is it not in our eyes as though it were not at all? That is, is it not as though it were a thing of nothing, in comparison of the former Temple, which Salomon builded?*

1, Esdras, 5, and 6.

The building of the seconde Temple, lesse gorgeous then the first.

1, Esdras, 5.

Aggæus, 2,

Thus sayth Aggæus by Gods commission of the materiall building of the

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the ſecond Temple. And yet to comfort the Iewes withall, hee was commanded preſently in the ſame chapter to ſay thus; *Comfort thy ſelfe Zorobabell, and comfort thy ſelfe Ieſu, thou ſonne of Iofedec high Prieſt, and comfort your ſelues all ye people of the earth, ſaith the Lord God of Hoſtes: doe yee the thinges which I couenanted with you, when yee came ſoorth of the Land of Egypt, and feare not, for that my Spirit ſhall bee among you. Thus ſaith the Lord God of Hoſts* * a little time yet remaineth, when I ſhall moue both heauen and earth, both Sea and Land, with all Countreies in the world. And then ſhall come the Deſired of all Nations, And I will fill his houſe (or Temple) with glory, ſaith the LORD of Hoſtes. Siluer is mine, and Gold is mine, ſayth the LORD GOD of Hoſtes: great ſhall be the glory of this laſt houſe or Temple, more then of the firſt, ſayth the LORD GOD of Hoſtes. Hetherto are the wordes of GOD by Aggeus, and the often repetition, of the LORD GOD of Hoſtes, is to ſignifie the certainty and great weight of the matter promiſed. Now conſider then, that where- as God had ſaid immediatly before, that

Agge. 2.

* Thys hee ſaid for that the 3. Monarchies enſued, wherein there was continuall warre and bloodſhed.

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that thys ſecond Temple was nothing in reſpect of the firſt, for pomp and riches of the materiall building, which the old men in the booke of Eſdras doe teſtifie by their weeping, (when they ſaw this ſecond, and remembered the firſt) yet now GOD ſayth, that *gold and ſiluer is his owne*, (as though hee made no account of the aboundance thereof in the former Temple, or of the want of the ſame in thys) and that notwithstanding the pouerty of the ſecond building, yet *ſhall it be filled and replenished with glory*, and that in ſuch ſort,

1, Eſdr. 3.

as it ſhall farre paſſe in glory the former; and that ſhall be, (as both here is expreſſed, and other where moſt plainly,) by the comming of our Sauour * Chriſt into the ſeconde Temple, which ſhalbe a greater dignity, then anie dignity what-ſoeuer was found in the firſt building of Solomons Temple. * Thys was fulfilled when Chriſt was perſonally, & taught in the Temple.

Luc. 1, 2, 19.

Math. 21,

26, &c.

Concerning which poynt, it iſto be Prerogative conſidered, that the learned Iewes, beſides the materiall difference of firſt Temple building before mentioned, doe ple.

note five things of great importance to haue bene wanting in the ſecond Temple, which were in the firſt. To

Rab. Samuel

tract. Sanh.

in Thalm,

wit,

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*Hieroſo Rab.
Aba. in lib.
deorum.*

*Mala. 3,
* Thys
Chriſt in-
terpreted of
S. Iohn
Baptiſt.
Math. 11.*

wit, The fire ſent from Heauen, to burne the Holocauſtes; The glory of God (or Angels) appearing among the Images of Cherubins that ſtood in the Temple; The manifeſt inſpiration of Gods Spyr it vppon Prophets, (for that Prophecie fayled in the ſecond Temple;) The preſence of the Arke; and laſt of all *Vrim* and *Thumim*. All which great wants and differences, notwithstanding, God ſaith as you ſee, that the glory of this ſecond Temple, ſhall be much greater then the firſt, by the comming of Chriſt into the ſame. Which thing, Malachy that lyued at the ſame time when the ſeconde Temple vvas in building. confirmeth more expreſly in theſe wordes. *Behold, I ſend mine * Angell, and he ſhall prepare the way before my face. And ſtraight after ſhal come to this Temple, the Lord or Ruler whom yee ſeek, and the MESSENGER OF THE TESTAMENT whom yee deſire. Beholde, he commeth (ſaith the Lord of Hoſtes) and who can imagine the day of his coming? or who can ſtand or abide to ſee him? for he ſhall be as a purging fire, &c.*

By all which is made euident, that
Chriſt

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Christ must come and appeare in the second Temple before it be destroyed, (as Iesus dyd) and therefore hee cannot be nowe to come, seeing the sayde Temple was destroyed about one thousande and five hundred yeres past by the Romaines, as hath beene sayd. Which destruction and finall desolation was prophecied by Daniell, to ensue soone after the byrth and passion of Christ in these words. *After sixty & two Hebdomades, Christ shalbe slaine: and a people with theyr Captaine to come, shall destroy the Citty, & the Sanctuary, and the end therof shall be vastity or spoile. And after the warre ended, there shall ensue the appointed desolation.* Which prophecie to haue fallen out litterally about 40. yeeres after Iesus was put to death, when Ierusalem was destroyed, and the Temple overthrowne by Titus, the story of Iosephus that learned Iew, who was captaine against Titus in that war, doth manifestly and at large declare.

And for that we haue made mention heere of Daniels prophecie concerning the particuler time of Christes comming, and of his death, Hebdo- which confirmeth the purpose wee

M. haue

Dan. 9.

The second Temple to be destroyed presently after Christes passion.

Iosep. de bel. Iudai. lib. 6,

The fift prooffe.

The 72. Hebdomades,

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Two kindeſ
of weekes.

treat of ſo perſpicuouſly , as nothing can be ſaid more euident, it ſhall not bee amiſſe to examine the ſame before wee paſſe any further. For better conceiuing wherof , it is to bee vnderſtoode, that thys Greeke word *Hebdomada*, (ſignifying ſeauen) doth ſometime import a weeke or ſeauen dayes , according to our common uſe , and then it is called in Scripture *Hebdomada dierum*, a week of daies, as in Daniell the tenth chapter , and the ſecond verſe; where the Prophet ſayth of himſelfe, that he did moune three weekes of dayes. But at other times, it ſignifieth the ſpace of ſeauen yeeres, and is called in Scripture *Hebdomada annorum* , a veeke of yeeres. As in Leuiticus , where it is layde; *Thou ſhalt number vnto thee Leu 25, vide ſeauen weekes of yeeres, that is ſeauen etiam ca. 22. times ſeauen, which make fortie and es ali paſſim. nine yeeres.*

Nowe then it is certaine, that Daniell in the Prophecy before alledged , where hee aſſigneth ſixty two weeks to the time of Chriſtes death, could not meane *weekes of dayes*, for that hee appoynteth onely ſeauen weekes, to the rebuilding of the City of Ieruſalem, of the Temple, and
of

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of the walls about ; which were not ended but in fortie and nine yeeres after , as may bee gathered by the Bookes of Eldras : which forty nine weekes, do make iust seauen weekes of yeeres. And therefore it is certaine that such Hebdomades of yeeres are meant heere by Daniel in all the prophetic.

Lib. 1.2.

First then, when the Angell came to comfort him , and to open vnto him secrets for the time to come, he sayd these wordes ; *Marke my speech, and vnderstand the vision.* The seauenty Hebdomades or weekes are shortned, (or hastened) vpon thy people, and vpon thy holy Cittie : to the end all preuatication and sinne may take an end, and iniquity be blotted out & euerlasting iustice bee brought in place thereof : to the end that visions and prophecies may be fulfilled, and the HOLY

Dan.9.

OF HOLIES may be annointed. In which wordes, it seemeth that the Angel did allude by naming seauentie, vnto the seauentie yeeres of captiuitie, prophecied by Ieremie, after which ended, the people should bee deliuered from their temporall bondage in Babilon. And therefore Daniell now being in that place, and

*Ierem, 35,
et 29.*

Why the Angell named seauenty and two Hebdomades in thys place.

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perceiuing the ſame time to bee expired, prayed to God with great inſtance, to fulfill his promiſe made by Jeremy. Whereto the Angell answered, that it ſhould be doone. And as after the expiration of 70. yeeres, God was now to deliuer them from the bodily captiuitie of Babylon: ſo was hee alſo after ſeauentie Hebdomades more, to deliuer them from bondage of ſinne and preuarication, and that by the annoynted *M E S S I A S*, which is indeede *the Holy of Holies*.

Thys (I ſay) may be the reaſon of naming ſeauentie Hebdomades, thereby to allude to the number of the ſeauentie yeeres of that Babylo- nicall ſeruitude. For that immediatly after, the Angel appointeth the whole exact number to bee threſcore and nine Hebdomades, that is, ſeauen to the building of the Citty and Temple, and ſixty-two from that to the death of Chriſt, in theſe words. *Know thou and marke, that from the end of this ſpeech, to the time that Ieruſalem ſhall bee builded, and vnto Chriſt the Captayne, there ſhall be Hebdomades ſeauen, and Hebdomades ſixty-two: the building and the ſtreetes and walls (of Ieruſalem)*

Dan, 9,

The exact
number of
weeks from
the building

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lem) ſhall bee buildd againe, though ding of the
with much difficulty of the times : & ſecond tem-
after ſixty & two Hebdomades, chriſt ple to the
ſhal be ſlaine. And the people that ſhal death of
deny him, ſhall not bee his, &c. And Chriſt. 62.
then vnto conſumation and end, ſhall
perſeuere deſolation.

Now then, if wee put theſe yeeres
together, which are here mentioned The account
by Daniell : that is, firſt the ſeauen of Daniels
Hebdomades, which make fortie weekes.
and nine yeeres, and then the three-
ſcore and two, from the reſtaurati-
on of Ieruſalem, which make four
hundred, thirtie and four more, we
ſhall finde the whole number to bee
four hundred, and cyghtie three
yeeres. Which being begunne from
the firſt yeere of Cyrus, as ſome will,
(for that he firſt determined the Iews
reduction,) or from the ſecond yeere
of Darius, as others will, for that
hee confirmed and put the ſame in
execution,) or from the twenty yere
of the ſayd Darius, for that then, hee
made a newe Ediſt in the fauour of
Nehemias, and ſent him into Iury,
euery way they wil end in the raigne
of Herod, & Auguſtus, vnder whom
Chriſt was borne, or in the raigne
of Tiberius Cæſar, vnder whom hee

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suffered. And by no interpretation in the world, can bee auoyded, but that thys tyme appoynted by Daniell is now out, about one thousand and five hundred yeres past, while yet the Temple stooode, and was not put to desolation. And therefore of necessitie, Christ must bee come about that time, and neuer more hereafter to be looked for.

The sixt
prooffe.

The tradi-
tions of
Rabbines.

*Thal. tract.
Sand. cap.
helec. et alibi.*

*Thal. in tra.
Anchezara.*

The traditions and obseruations, of the olde Iewes themselves, doe meruailously confirme thys beleefe of ours, for that they all dyd run to thys one poynt, that about the tyme of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elyas left thys tradition, that the world should endure fixe thousande yeeres; that is, two thousand before the Lawe of Moses, two thousand vnder the same Lawe, and two thousand after that, vnder the Messias. Which last two thousand yeeres, by all computation, could not begin much from the byrth of Iesus. And the Rabbines a great while agoe, complayned in theyr Thalmud, that there seemed to them in those dayes, seauen hun-

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hundred and fouteeteene yeeres past, since Christ by the Scriptures should haue appeared: and therefore they do menaile why God so long deferreth the same.

An other obseruation they named vppon the wordes of Esay, *Parvulus natus est nobis*, a little childe is borne vnto vs. In which wordes, for that they finde the Hebrue Letter *Mem*, to be shut in the midst of a vvorde, (which is strange in that tongue, for that *Mem* is wont to be open in the midst of wordes, and shut onely in the end,) they gather many secretes. And among other, that seeing *Mem* signifieth sixe hundred yeres, so long it should be after Esay, vntill the time of Christ. Which account of theyrs falleth out so iust, that if you reckon the yeeres from Achaz king of Iuda, in whose time Esay spake these words vntill the time of King Herod vnder whom Christ was borne, you shall perceave the number to faile in little or nothing.

A much lyke obseruation hath Rabbi Moses the sonne of Maimon, (whom the Iewes doe holde in extreame great reuerence, calling him *the Doctor of Iustice*;) in hys Epistle

Esay, 9.

An obseruation of the Cabalistes.

Thal. in lib.

Sabbat. et in tract. Sanho.

Esay, 7.

Math. 2,

The obseruation of Rabbi Moses.

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*Rab. Moses
Ben. Mai-
mon.ep. ad
Iudeos Afri.*

to his Country-men of Affrica, concerning the time of Christes appearance, which hee thinketh to be past according to the Scriptures, aboue a thousand yeeres in his dayes, (hee lyued about the yeere of Christ, one thousand, one hundred & forty,) but that God deferreth his manifestation for their sinnes.

*Rab. Iosue
Cen. Leui. in
Thal. tract.
Sanhed. cap.
belec.*

To which purpose also, appertayneth the Narration of one Elias, as Rabbi Iosue reporteth it in the Thalmud, that the Messias was to be born indeede according to the Scripture, before the destruction of the second Temple; for that Elay sayth of the Sinagogue, *Before shee was with child shee brought foorth: and before the griefe of trauails came, shee was deliuered of a man child.* That is, sayth hee, before the Sinagogue was afflicted and put to desolation by the Romaines, shee brought foorth the Messias. But yet (sayth he) this Messias for our sinnes, dooth hide himselfe for a time in the Sea, and other desert places, vntill wee be worthy of his comming. To the like effect is the obseruation of the Thalmud it selfe, and of diuers Rabbines therein, concerning the wicked man-
ners

Esay, 66.

Christ hideth himselfe in the Sea.

The obseruation of the Thalmud.

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ners of men that ſhould be at Chriſtes appearance vpon earth, of whom they doe pronounce theſe wordes ; *The wiſe men in Iſraell ſhall be extinguished: the learning of our Scribes & Pharſies ſhal be putrified: the ſchooles of Diuinity, ſhal be ſtewes at that time.* Which thing Iosephus that lyued in the ſame age with our Sauior Chriſt, affirmeth to be fulfilled in the time of Herode; in ſo much that if the Romaines had not deſtroyed them, without doubt (ſayth hee) eyther the earth woulde haue opened and ſwallowed them downe, or elſe fire from heauen woulde haue conſumed them.

All then runneth to this end, both by Scripture, tradition, obſeruation, and inſtinct of God himſelfe; that about Herods time the true Meſſias ſhould be borne. And heereof came that common and publique ſame that is recorded by Tacitus Suetonius, and Iosephus, (which was alſo written in open ſight, vpon the chiefest tower of the City of Ieruſalem) that out of Iury ſhould riſe, *A generall Lord of the vniuerſall worlde.* Which Prophecie, as the Romaines eyther conſemned, or turned ano-

Thal. tract.

Sanhed. cap.

helec, Rabbi

Iohanan.

Rab. Iuda.

Rab. Neho-

ras, &c.

Iosep. lib. 20.

antiq. ca. 6.

et 8, et li. 6.

de bel. Iu. 15.

et lib. 7, c. 9.

The ſea-

uenth profe;

Foreboding.

Tacit. lib. 12

Sueton. in

Age- vita Vesp.

Iosep. de bel.

Iudai lib. 7.

cap. 12.

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ther way, applying the same afterward to the Emperour Vespasian, so the Iews vnderstood it of their Messias, and Herod feared the matter greatly; & for that was so watchfull to extinguish the line of Dauid, as hath been already shewed.

The eight
proofe.

The general
expectation
of the people.

Iohn, I.

Heereof also it did proceede, that the Magi, or Wise-men of the East, attended so dilligentlie about that time, to expect the star that Balaam had promised at the coming of this King. Heere hence also it was; that the whole people of Iury, remayned so attent at this time, more then euer before or since, in expecting the Messias. Where vpon, so soone as euer they heard of I Baptist in the Desert, they ranne vnto him, asking if hee were Christ? As afterward also they flocked to Iesus, demaunding, *Art thou he which is to come, or doe we expect another?* Which words import the great expectation wherein that people remained in those daies. Neither wanted that expectation in the chiefe Gouvernors themselues, as may appeare by that speech of theyrs to Iesus; *How long wilt thou kill vs, (with this expectation?) if thou be Christ, tell vs plainly.*

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Of which fame, expectation, and greedy desire of the people, diuers deceauers took occasion to call them selues the Messias in those dayes, and the people followed them presently; which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth him,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Aton-ges, a sheepeheard, and two other, named Theudas and Egiptus, most notable deceauers. And aboue all, there was one Barcozbam, (who as the Thalmud affirmeth) for thirty yeres together was receaued for the Messias, by the Rabbines themselves, vntill at last they slew him, for that hee was not able to deliuer them from the Romaines.

Which facility in the people when Herod sawe, hee caused Nicholaus Damascenus (as I noted before) to deuise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Messias, whom diuers carnall Iewes, that expected the Messias to be a magnificent King, as Herod

was,

Diuers false Christs did rise in Iury.

*Acts, 5,
Iosep. lib. 17.
ca. 8, et li. 18.
ca. 1, et 2, et
lib. 20, cap. 2,
& 6.*

*Thal. tract.
San. ca. helec
Rab. Moses
Ben. Maim.
in Sententijs.*

*Nichol. Da-
mascenus.
Iosep. lib. 14.
antiq. cap. 2.*

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Math. 22.

Mar. 3, 12.

The cōclu-
sion of this
first consi-
deration of
the time.

was, would seeme to belecue, and di-
vulgate abroade, and thereof in the
Gospell, they are thought to haue
beene called *Herodians*, that is, Hero-
dians or followers of Herod, who
cam to tempt Christ, with the Scribes
and Pharisees.

Wherefore to conclude at length,
this weightie poynt of the tyme of
Christes appearing ; seeing that a-
bout the birth of Iesus vnder Herods
raigne , there concurred so manie
signes and arguments together ; as
the generall peace of the Romaine
Empire : the defection of the lyne
and regiment of Iuda ; the open de-
cay of the second Temple ; the iust
calculation of Daniels Hebdoma-
des ; the attestation of Oracles ; the
obseruation of Rabbines : the pub-
lique fame and expectation of all the
Iewes ; together with the palpable
experience of more then fifteene
hundred yeeres past , since Iesus ap-
peared , wherein wee see the Iewish
people in vaine doe expect another
Messias, they beeing dispersed ouer
all the world, without Temple, law,
Sacrifice , Prophet, or promise for
their redemption (which neuer hap-
pened vnto them til after Iesus death,
for

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for that in al other their banishments, captiuities, and afflictions, they had some Prophecie, consolation, or promise for their deliuary.) These things all (I say) considered and put together, we may most vndoubtedly and assuredly conclude, that Iesus was borne at the iust time appointed, and fore-told by the spirit of God; and consequently, that he onely was the true Messias & Sauour of the world, which yet shall better appeare, by examination of other things that are to follow.

The second consideration.

NOW in the second consideration, Christ his there come to be weighed these birth. poynts following; the line and stock of Iesus; his manner of conception; the place of his birth; his circumcision and name; his adoration by the Magi; his preservation in the Temple; and his flight to Egipt.

For his line and stocke, there was Iesus lyne. neuer man denied or doubted, but that Iesus was directly of the Trybe of Iuda, and descended lineally by his Mother of the peculier house of * 3, Reg. 7. David, (* according as it was fore- Psalm, 80, told.

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Eſay, 11.

Math. 1.

Luke, 3.

** Of this
matter writeth Iosep.
lib. 18, cap.
3, antiq.*

1, Reg. 17.

2, Reg. 2.

Math. 13.

Luke, 6.

tolde that the Meſſias ſhould doe,) which is prooued moſt cleerely by the two Genealogies & petidegrees, ſette downe by S. Mathew and Saint Luke, of the bleſſed Virgines whole diſcent, from Dauid to Ioseph, that was of the ſame Trybe and kindred with her. And it is confirmed by their repaying to Bethleem, (when Proclamation was made by Cyrenius in * Auguſtus name, that euerie perſon ſhould repayre to the head Citty of theyr Trybe and family, to be ceaſed for theyr Tribute,) ſeeing that Bethleem was the proper Citty onely of them that were of the houſe and lyne of Dauid: for that K. Dauid was borne therein. And finally, it is euident by that the Scribes and Pharises, who obiected matters of much leſſe importance then thys againſt Ieſus, (as that hee was a Carpenters ſonne, thereby to debaſe him for his pouerty,) yet neuer obiected they againſt him, that he was not of the houſe of Dauid, vvhich they would neuer haue omitted, if they might haue doone it with anie colour: for that it would haue weighed more againſt him then all the reſt: and would in one vvorde haue diſpatched

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patched the whole controuerſie. Nay
I adde further, that it remayneth re-
giſtred in the Iewes Thalmud it ſelfe, *Thal. tract.*
that *Ieſus of Nazareth crucified, was San. ca. Nig-*
of the blood royall from Zorobabell of mar. had.
the houſe of David.

For the maner of his conception,
& the meſſage or annunciation made The maner
vnto his Mother by the Angell, albe- of his con-
it it depend principally, vpon the ception.
relation and credite of the Virgine her *Luke, 1.*
ſelfe, who only was priuy there vnto,
and vpon the testimony of Ioseph, to
whom it was reuealed by the ſame
Angell afterward, yet, hee that ſhall
conſider the circumſtances of the
thing it ſelfe; as firſt, the ſimplicity
of both the reporters, then, how that
it is not vnlikely, that Ioseph beeing
iuſt (as he is deſcribed) would haue
concealed a thing ſo much againſt *Matth. 1.*
himſelfe, and againſt the Law if hee
had not ſome way beene aſſured of
the truth.

Thirdly, the innocent age of the *Augu. lib. 4,*
bleſſed Virgine, (who was not paſt *de Trin. ca. 5.*
fourteene yecres olde at that tyme, *et lib. cont.*
as S. Auguſtine and other auncient *Iudeos, ca. 5.*
Fathers doe prooue by manifeſt ar- *Chriſoſt. in*
guments.) All theſe things, I ſay, doe *cap. 1, Luc.*
make it improbable, that ſhe would
inuene

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inuent such a matter of her selfe. And finally the strange Prophecie vvhich she vttered in her Canticle of *Magnificat*, and which we see now fulfilled, (albeit at that time very vnlikely) to wit, *That all generations should call her blessed*. These circumstances, he that shall consider them, cannot but see that the matter must needs be true.

The maner
of Iesus na-
tivity.

Esay, 7.

Parthenos.

*Rab. Simeon
Ben. Johai.*

And as for the kind and manner of his nativity; most manifest it is by Scripture, that the Messias was appointed to bee borne of a Virgine, for so saith Esay plainly; *Beholde, a virgine shall conceive, and bring forth a Sonne*. And Esay appointeth this to King Achaz for a wonderfull and a strange signe from God, which hee could not haue done in reason, if the Hebrue worde in that place, might haue signified a young woman onely, (as some latter Rabbines will affirme) for that it is no signe or strange thing, but very common and ordinarie for young women to conceive and bring forth Children. Wherefore the Septuagint doe very well translate it in Greeke by the proper name Virgine, and so did also the elder Iewes vnderstand it, as Rabbi Simeon

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on well noteth . And Rabbi Moses *in cap. 2.*
Hadarfan, of singuler credite vwith *Oene.*
the Iewes, vpon these wordes of the *Rab. Moses*
Psalmes: *Trueth shall bud forth of* *Hadar. in*
the earth, &c. sayth thus: Heere *Psal. 14. 12.*
Rabbi Ioden noteth, that it is not
sayde, *Truth shall be ingendered of the*
earth, but, Truth shall bud forth,
To signifie thereby, that the Messias,
(who is meant by the word *Truth*)
shall not be begotten (as other men
are) in carnall copulation. Thus farre
Rabbi Moses: vwho in another
place, that is, vppon the twenty and
siue Chapter of Genesis, alledgeth
Rabbi Berachias to bee of the same
opinion; and to prooue it out of the
hundred and nine Psalme, and fourth
verse.

The same is prooued also, in the
plaine words of the Prophet Jeremy:
God hath created a newe thing vppon *Ierem. 31.*
earth: a woman shall inuiron (or in-
close) a man. That is, shee shall in-
close him in her wombe, and bring
him forth after a newe and strange
manner, without generation of man.
And finally, Rabbi Hacadosch proo- *Ra. Hac hu.*
ueth by Cabala out of many places *3, in Eas. 9.*
of Scripture, not onely that the Mo-
ther of the Messias shall be a Virgin,
but

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*Betu. in lib.
de cap. Sibyl.*

but alſo that her name ſhal be Mary. All the tenne Sibyls in like manner, (according as Betulius ſetteth out theyr Prophecies) doe make ſpeciall mention of the Mother of the Meſſias, that ſhee ſhould be a moſt pure and holy Virgine; ſo that this matter was reuealed very cleerely, both to Iewe and Gentile before it came to paſſe. And Clemens Alexandrinus writeth, that Simon Magus, to the end he might not ſeeme inferiour to Ieſus in this poynt, fayned, that hee was alſo borne of a Virgine, as Ieſus was.

*Clem. in
recog.*

The place
appointed
for the birth
of the Meſ-
ſias.

Mich. 5.

That Bethleem where Chriſt was borne, was the peculier place preordayned by God for the birth of the Meſſias: the Prophet Michæas foretold plainly, when hee vttered diuers ages before Chriſt vvas incarnate, theſe wordes; *And thou Bethleem Ephrata, art but a little one (in reſpect of thouſands in Iuda:) and yet ſhall there come forth of thee, one that ſhall be the RULER of Iſraell; and his comming ſoorth is from the beginning, and from THE DAIES OF ETERNITIE.* By which words is plainly expreſſed, that albeit Bethleem were but a little poore Towne,

(as

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(as indeede it was, in comparison of manie other in Iuda :) yet therein should bee borne temporallie that Gouvernour of Israell, whose diuine birth, was before the worlds foundation, and from all eternity. And so doe interprete this place, both Iona- than Benuziell, the great Author of the Chaldy Paraphrase, (who dyed twenty eight yecres before our Sa- uiour Christi was borne, and also Rab. Selomoth and Hacedosch, in thetr Commentaries vpon this place of Michzas.

The same thing fore-tolde Dauid of Ephrata, or Bethleem, (for both names doe signifie one thing, as ap- peareth by the former place of Mi- chzas and * other,) vwhen talking of the Messias, and being desirous to knowe where hee should be borne, sayth; *I will not goe into the taberna- cle of my house, nor into my bed: nor will I giue mine eyes sleepe, or rest to the temples of my head: vntill I finde out the place that is appoynted for my Lorde: the Tabernacle (or house) for the God of Iacob.* And then the my- strie beeing reuealed vnto him, hee sayth presently; *Beholde, wee haue heard of it (nowe) in Ephrata (or*
Beth-

* *Gene. 35.*
and 48,
1, Chron. 2.
Psalme, 131.

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* This hee
ſaid for that
in Dauids
time Beth-
leem ſtood
nigh vnto
woods.
Maſh 2.

*Orig. cont.
Celf.*

The Angels
ſinging.

The name
of *Ieſus*.

Bethleem) wee haue founde it out in
the fieldes of * wood. And to ſhewe
howe hee reuerenced the place for
that cauſe, hee addeth immediatly;
*Wee will adore in the place where his
feete haue ſtoode.* Whereby he fore-
prophecieth, not onely the adoration
uſed after in that place vnto Ieſus by
the Magi, or three Kings of the Eaſt,
but alſo of all other adoration uſed
in the ſame place in the memory of
Ieſus, by other deuoute Chriſtians
vntill this day: for which cauſe Ori-
gen ſaith, that the place of Bethleem,
was moſt famous and renowned in
his dayes.

For the Angels appearing to the
Sheepe-herds, in the night of the
Natiuity, there can be no more ſaid,
but the credite, honeſty, & ſimplicity
of them that reported it: and likely
it is, they would neuer ſaine a thing,
that might haue been refuted by te-
ſtimony of the Shepheards them-
ſeiuies, if it had been falſe.

Of the Name of *Ieſus*, giuen to
him in his circumciſion: it vvas to
be ſeene ſet downe in a booke, that
how ſoeuer it were not Scripture, yet
was it extant in the worlde before
Chriſt was borne. I mean the ſecond
Booke

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Booke of Esdras, vvhich hath these wordes in the person of G O D the Father. Beholde, the time shall come, 2, Esdr. 7. when the signes shall appeare that I haue told, &c. And my son I E S V S shall be reuealed, with those who are with him. And after those yeeeres my sonne C H R I S T shall die: and the earth shall render those that sleepe therein.

Rabbi Hacadosch also prooueth by arte Cabalist, out of many places and texts of Scripture, that the Messias at his coming, shal be I E S V S. And among other, hee addeth thys reason; That as the name of him who first brought the Iewes out of bondage into the Land of Promise, was Iesus, or Iosue, (which is all one) so must his name be Iesus, that shall the second time deliuer them from the bondage wherein they are, and restore them to their olde and auncient possessions of Iurie; which is the chiefe benefite they expect by the Messias.

*Rab. Haca.
in Esay, 9.
Gene. 49.
Psalm. 71,
and 95.*

*Note this
reason.*

Finally, it is not probable, that the Virgine Mary should fayne this name of her selfe, for that among the Iewes there were many other names of more honour and estimation at that

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that time; as Abraham, Iſaack, Iacob, Moſes, and Dauid. And therefore if ſhee would haue ſaigned any, it is like ſhee would haue taken one of them, as ſoone as this, which had not bene the name of any great Patriarch.

The coming of the three kings.

* *Cypr. ſer. idem Iert. lib. 3, cont Mar- cion in hillar. lib. 4, de trin. Iofua. 12.*

* 14. *Thou- ſand as ſaith the Lyrurgy of the Ac- thiopians, et Calend. Grecorum.*

There followeth the coming of the three Magi, or Wiſe men from the Eaſt; of whom * Ciprians words are theſe; *It is an old tradition of the Church, that the Magi of the Eaſt, were Kings, or rather little Lordes, of particuler places.* Which is to be vnderſtoode, ſuch little Kings as Iofua ſlew thirty in one battaile. And it is to be noted, that Saint Mathew maketh mention of the coming of theſe Kinges to Ieruſalem, as of a knowne and publique matter, whereof all Ieruſalem and Iury were able to beare him witneſs. For he talketh of theyr often coming to Ieruſalem, and of the inquirie for the new borne King; of their ſpeech & conference had with Herod; as alſo of Herods conſultation with the Scribes and Pharifſies, about the place of the Meſſias birth. And finally, he ſheweth the moſt pittifull murder that enſued, of almoſt * infinite infants, in all

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all the circuite of Bethleem for this matter. Which could not be a thing vnknowne to all Iury, and much leſſe ſained by the holy Euangelift S. Matthew; for that he ſhould haue giuen his aduerſaries the greateſt aduantage in the worlde, if hee had begun his Goſpell, with ſo notorious and open an vntruth, which might haue beene refuted by infinite perſons that were yet aliue.

Epiphanius is of opinion, that the three Kings arriued in Ieruſalem, two yeeres after Chriſtes Natiuity, for that Herod ſlewe all the Infants of that age. But other holde more probably, that the ſtarre appeared vnto them, two yeeres before Chriſtes natiuity, ſo that they came to Bethleem the thirteenth day after Chriſtes byrth, according as the Church doth celebrate the Epiphanie. Saint Baſile thinketh that they were learned men, and might by theyr learning and Arte Magicke, (wherein thoſe Country men at that time were very ſkilfull,) vnderſtand and feele, that the power of theyr Heathen Gods, was greatly diminished and broken. They might alſo be ſtirred vp with that cōmon brute
and

Epiph. heret. 51.

Amon Alex. in Harm. Niceph. lib. 1, cap. 13.

Baſil ſer. in nati. Dom.

Proofer of Christianity.

and generall prophecie, spread ouer all the East in those dayes, as both Suetonius and Iosephus doe record. *That*

Suet. in Vef. cap. 4. out of Iury should come an vniuersall King ouer all the worlde. By these

Iosep. lib. 7. de hel. ca, 12. meanes (I say) and by the prophecies of Balaam, left among them from

Numb, 24. Moses time, (for hee was a Gentile) whereby was signified that a starre should rise and declare a great and mighty King in Israell; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iury.

Prophecies
of thinges
that should
fall out in
Bethleem.

Numb. 24.

Psalme, 71.

Ierem. 31.

Gene 35.

Thys starre (as I haue sayde) was fore-told by Balaam a Heathen Prophet, aboue one thousand and fife hundred yeeres before it appeared. And after Balaam againe, it was prophesied by Dauid, that Kings of Arabia, Saba, and other Easterne Countries, should come and adore Christ, and offer both golde and other gifts vnto him. The murder also of those infants of Bethleem, was presignified by Ieremie, in the weeping of Rachell for the slaughter of her children; which Rachel was buried in Bethleem, and for that cause, those Infants were called her chyl-dren, albeit she were dead about two thou-

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thouſande yeeres before they were ſlaine, and aboue one thouſand and ſiue hundred yeeres before Ieremie wrote thys prophecie.

Amongſt which infants, Herode alſo for more aſſurance, ſlewe an infant of his owne. For that (as Phylo
Phylo. lib. de temp. noteth) hee was deſcended by his Mothers ſide of the line of Iuda.

Which crueltie, comming to Auguſtus eares, hee ſayd, (as Macrobius
Macro. lib. 2 Saturnal. cap. 4. reporteth) that he had rather be Herods ſwyne then hys ſonne, for that Auguſtus hee being a Iewe, was forbidden by ſpeech of his religion to kill his ſwine, though Herod. not aſhamed to kill his ſonne.

The ſame ſtarre whereof we ſpake is mentioned by diuers Heathen
Phil. lib. 2. cap. 25. VVryters; as by Plinie, vnder the name of a Comete, (for ſo they termed all extraordinarie ſtarres) which appeared in the latter end of Auguſtus dayes, & were farre different from all other that euer appeared. And therefore, contrarie to the nature of thoſe kind of ſtarres, it was adiudged by the whole Colledge of Soothſaiers, to pretende vniuerſall good vnto the earth; and for that cauſe had an Image of mettall erected to it in Rome, and (as Plinies wordes are)

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Is Cometa vnus, tota orbe colitur, that only Comete, is worshipped throughout the whole world.

*Orig. cont.
Celsus.*

*Chalcid apud
Marfil. Ficin
tract. de stel-
la Magi.*

*Sibyl. Samia
apud Betul.*

Origine also writeth of one Chæremôn a Stoike, that was much moued with the consideration of thys Starre, and for that after the appearance therof, he perceiued the power of his gods decayed, tooke a iourney into Iurie, (in company of other Astronomers) to informe himselfe further of the matter. VWhereunto Chalcidius a Platonick doth ad, that the Chaldæan Astronomers did gather by contemplation of thys star, that some God descended from heauen to the benefit of mankinde. And finally, the Sibyls talking of the coming of Christ, affirmed plainelie: *Rutilans eum Sydus monstrabit*, a blazing star shal declare his comming. Which prophecie, Virgill the Poet hauing read in Augustus time, and soone hauing seen the same fulfilled, applied it (as I haue shewed before of all the rest,) to the flattering of Cæsar, and therefore he saith in the place before alledged.

Ecce Dionæi,

processit Cæsaris astrum.

Eglog. 4.

Beholde the star of Cæsar, (descended

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ded of Venus) hath nowe appeared.
Which ſtarte indeede, was the ſtarre
of Cæſars Lord and Maiſter.

After fortie dayes paſt ouer, Saint *Luke, 12.*

Luke reporteth, howe Ieſus by hys
Mother was preſented in the Tem-
ple of Ieruſalem: and there-withall,
recounteth two ſtrange thinges that
happened at the ſame time, to wit,
that two graue & reuerend perſons,
Simeon, ſurnamed Juſt, and Anna the
Prophetesse, both of ſingular ſancti-
tie amongſt the Iewes, comming in-
to the temple at the ſame time whē
Ieſus was there in his mothers arms,
tooke notice of him, and acknow-
ledged him publiquely for the Meſ-
ſias and Sauour of the world. Fore-
telling alſo by the Spirit of prophe-
cie, diuers perticuler things that were
to enſue, both to Chriſt and Chriſti-
ans, and eſpecially to his Mother the
blessed Virgine.

The preſen-
tation of Ie-
ſus in Ieru-
ſalem.

Which things being publiſhed at
that time, and confirmed afterwar-
des by the euent, doe well declare, that
thys narration of S. Luke could not
be forged; as doe alſo the number
of perticuler circumſtaunces ſette
downe about the time, place, and
perſons, moſt notoriously knowne

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Anna the
Propheteſſe.

to all Ierusalem. For, as for Anna, she had lyued from her youth vntill fourescore yeres of age in the Temple, and therefore was known to the most part of Iury. And as for Simeon,

Simeon.

hee was the Scholler of the most famous *Hillel*, and condisciple to *Ionathan*, maker of the Chaldy Paraphrase, of whom I spake before, and the Iewes Thalmud confesseth, that

Thal. tract,
pitkei. A-
nouth.

by the death of these two men, (especially of Simeon) failed the spirite of the great Synagogue, called *Sanhedrin*, vvhich after the captiuitie of Babylon vntill Herods time, supplied (in a sort) the spirit of prophecy that was exprefly in Israell before the said captiuitie.

Thal. tract.
Ioma cap.
Terephi. Be-
calpi.

Christes
flight into
Egypt.
Luke, 2,
Osea, 11,

Of Christes flight into Egypt for feare of Herod, S. Luke well noteth, that it was prophecied by *Osea* long before, *that God would call his sonne out of Egypt.* And the Prophet *Esay* describeth the same very particularly when he sayth: *Beholde our Lord Iehona shall ascend vp, (or ryde) vpon a light cloude: (which was his flesh or humanitie) and shall goe downe into Egypt, and all the Idols of Egypt shall shake at his presence.*

Esay, 19,

VVhich latter poynt, *Eusebius* shew-

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sheweth that it was fulfilled most evidently in the sight of all the world, for that no Nation came to Christian Religion with so great celerity or feruour, as dyd the Egyptians, who threwe downe theyr Idols before any other Heathen Nations. And as they had beene the first in Idolatry to other Countries, so were they the first by Christes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followeth in Esay; *And I will giue vpp Egypt into the handes of cruell Lordes: and a potent King shal take dominion ouer them.* Which was fulfilled about the verie time wherein Christ was to come. For that then after many spoyles and cruelties exercised vpon Egypt by the Romaine Lords and Princes, as Pompey, Cæsar, Anthony and others; in the end Cleopatra theyr Queene, that was the last of all the blood and lyne of the Ptolomies, was inforced to sleighers flight vnto in
The benefite that Egypt receiued by christes flight vnto in

*Euseb. lib. 6.
dem cap. 20.
et lib. 9. cap.
2, 3, 4.*

But consider you, how Esay concludeth the matter, after al these tem-

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porall afflictions threatned against Egypt, and confesse, that such aduersitie is no signe of Gods dis-fauour to them who receiue it. For thus sayth God after all his cominations. *In that day there shall be an Altar of Iehoua in the middest of Egypt: they shall cry to GOD in their tribulation, and he shall send them a Saviour, &c. Blessing shall bee in the midst of that Lande, to whom the Lorde G O D of Hostes hath giuen his benediction, saying: blessed is my people of Egypt.* And here we make an end of our second Consideration.

The third Consideration.

The lyfe &
actions of
I E S V S.

*Iust. in Trip.
Chris. in Iob.
Aug. lib. 4. de
Trin. cap. 4.*

NOW in the third place there cometh to bee considered (according to our former diuision) the life, conuersation, doctrine, and miracles of I E S V S. And first, touching things doone by him after his coming out of Egypt, which might be about the sixt or seuenth yere of his age, vntill his baptisme by S. Iohn, which was the thirtieth, there is little recorded, eyther in prophane, or Ecclesiasticall writers. For that as S. Iustine, Saint Chrysostome, S. Augustine

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ſine & others do write, he beſtowed that time in the cōmon exerciſe and labours of mans life: therby to ſhew himſelfe true man, & giue demonſtration how much he hated and deſteſted idlenes.

Of S. Iohn Baptiſt.

OF Saint Iohn Baptiſt, all Hebrue Writers of that time doe make mention, with exceeding prayſe and admiration of his holineſſe: eſpecially Iosephus that lyued immediatly after Chriſtes dayes, ſayth; hee was,

Vir optimus: Iudeos excitans ad virtutum ſtudia. A moſt excellent man, *Iosep. lib. 18. antiq. cap. 7.*

ſtirring vp the Iewes to the exerciſe of vertue. He addeth alſo, that partly for feare of the great concourſe of people which flocked vnto him, and partly by the ſolicitation of Herodias, concubine and brothers wife to Herod Antipas, the great Herods Sonne, for whole cauſe hee had turned off his owne wife, daughter to Areta King of the Arabians: hee vvas apprehended and impriſoned in the Caſtle of Acherun, and therein ſoone after put to death. Which murder, Iosephus eſteemed to bee

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the cauſe of all the miſery which iſſued afterward to Herod & his whole family.

Mal. 3.

S. Iohns behauious towards Chriſt

Math. 3.

Mark 1.

Luke, 3.

Of thys man it vvas vvritten by Malachie the Prophet : *Beholde, I ſende my meſſenger (or Angell) before mee, and hee ſhall prepare the way before my face : and preſently ſhall come to this Temple, the R^VLER whom ye ſeeke, and the M^ESS^ENGER OF THE TESTAMENT whom yee deſire.* Which prophecie was fulfilled moſt euidently, vpon the preaching of Saint Iohn, when Chriſt came vnto him, and albeit Saint Iohn had neuer ſeene him before, yet hee acknowledged him for the Meſſias, in the preſence of infinite people, and his acknowledgement vvas confirmed by the viſible deſcending of a Doue and voyce from heauen, in the ſight and hearing of all the people preſent, according as three of our E- uangelists doe report. Which they would neuer haue preſumed to doe : had not the matter beene moſt euident, & without all compaſſe of deniall or contradiction.

And truly, no one thing in all this ſtory of Ieſus life, dooth more eſta- bliſh the certainty of his beeing the true

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true Messias; then that S. Iohn Baptist, whose wisdom, learning, vertue, and rare sanctity is confessed and recorded by the writings of all our aduersaries, should refuse the honour of the Messias offered vnto himselfe, and lay it vpon Iesus; as also, should direct those Disciples that depended vpon him, to the only following and embracing of Iesus doctrine. Which is most evidently proued that he did, for that so many followers and Disciples as himselfe had, not one appeared euer after, that was not a Christian.

The preaching and doctrine of Iesus.

WHEN Iesus was baptized, he beganne to preach, and his whole doctrine was directed to the manifestation of his Fathers will, and amendment of mans lyfe. It tendeth all to thys one ground or principle. *Thou shalt loue the Lorde thy G O D Deut. 6. with all thy soule: and thy neighbour Math. 2. as thy selfe.* It was plaine, easie, perspicuous, and euident, though it treated of most high misteries. It had **Heathen** neyther pompe nor pride of rethoridoc. call wordes, nor flattering of mans
N^o wicked.

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Jewish ceremonies.

Turkish Alcoran.

The comparison of
Christs law
with that of
Moses.
Math. 5.

wickednes, as the doctrine of many Philosophers had. Neither consisted it, of vnprofitable externall ceremonies, as the latter obseruations of the Jewish Lawe did, nor was it fraught with carnalitie & spirit of this world, as the Turkish Alcoran, and other sectaries doctrine is. But all was simplicity; all was spirit; all was truth; all was honesty; all was humility, all was charity.

It tooke away, or disanulled, no one perfect, or spirituall point of Moses Lawe, but rather reuiued, interpreted, fulfilled, and made perfect the same. For whereas that commanded external obseruance, this addeeth also internall obedience. Whereas that sayd, loue your friendes, this adioyneth, loue also your enemies. Whereas that commaunded vvee should not kill, this further commaundeth to speake no angry words. Whereas that prohibited to commit actually adulterie; this also forbiddeeth to couet in mind. Whereas that sayde, take no interest or vsurie of a Iewe that is thy Country-man: this sayth, take it of no man whatsoeuer. Whereas that accounted euery Iewe onely to be thy neighbour, this teacheth

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cheth euery perſon lyuing to be thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy finnes, this inſtructeth thee to offer vp a contrite hart; by ſayth in the blood of him that died for all, with a firme and reſolute purpoſe of amendment of life. And finally, this doctrine tendeth wholly to the true, ſincere, and perfect ſeruiſe of God thy Lord, that made and redeemed thee, to the exaltation of his holy name, power, goodnes, and glory; to the deprefſion of mans pride by diſcouering his miſery, to the contempt of this world and vaine pomp thereof; to the mortification and ſubduing of our ſenſuall appetite, to the true loue and vnſayned charity of our neighbour: to the ſtirring vp of our ſpirit or celeftiall cogitation; to peace of conſcience; tranquility of minde, purity of body; conſolation of our ſoule. And in one word, to reduce mankind againe to a certaine eſtate of innocency, ſimplicity, and Angelicall ſanctity vpon earth, with his eye fixed onely in the eternall inheritance of Gods kingdome in heauen.

Thys was the doctrine deliuered
by

Prooſes of Chriſtianitie.

by Ieſus ; which is the ſame that the Prophets of God fore-told ſhould be deliuered by the Meſſias.

The life and conuerſation of Ieſus.

AND as for his life and conuerſation by the testimony of his greateſt aduerſaries, it was more admirable then his doctrine, his life being a moſt liuely Table, wherein the perfection of all his doctrine was expreſſed. A man of ſuch grauity, as neuer in his life he was noted to laugh, of ſuch humility, as being the ſonne of God; he ſcarce vſed in this world the dignity of a ſeruant, of ſuch ſweet and milde behauiour, as all the iniuries of his enemies, neuer wreſted from him one angry word. Finally, he was ſuch a one as hee was deſcribed by Eſay, ſo many ages before he was borne, in theſe words; *Hee ſhall not cry nor contend, nor ſhall any man heare his voyce in the ſtreete: he ſhall not cruſh a broken reede, nor tread out a little flaxe that lieth ſmoking on the ground, &c.*

Eſay, 42.

And another Prophet not long after him, brake forth into this ſpeech, vpon conſideration of the behauiour
that

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that should be in the Messias: *Re- ioyce thou daughter of Syon: triumph thou daughter of Ierusalem: for behold thy King shall come vnto thee, thy iust Sauour: hee is poore and humble, &c.* *Zach. 9.*

And as the Prophet did fore tell the vertue and sanctity of the Messias, so the deuils themselues could not but confesse the same to haue beene fulfilled in the person of Iesus; as is most euident by the testimonie of Porphiry, a professed enemy of the Christian name. Who after consideration of diuers Oracles vttered by his Idols, touching Iesus, hee breaketh foorth into this confession. *It is*

exceeding wonderfull, what testimony the Gods doe giue of the singuler piety and sanctity of Iesus: for which they auouch him rewarded with immortality: but yet these Christians are deceaued in calling him God. *Porph. lib. de laud Phylo.* Thus much writeth Porphery.

And last of all Iosephus the Iewe, that was borne immediately after Iesus, writeth of him thus. *There was at this time one Iesus, a wise man, if it be lawfull to call him a man: a worker of most wonderfull miracles, and a maister and teacher of all such men, as willingly were content to imbrace the truth.* *Iosep. lib. de antiq. cap. 7.*

of

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Of Iesus miracles.

Predictions
of the Mes-
sias miracles.

*Lact. lib. 4,
diuina. In-
stit. cap. 15.*

BY which testimonie of Iosephus, we see mention also of Iesus miracles, which is the next thing whereof wee are to consider. And as Iosephus in this place, (beeing a Iewe) beareth witnes that Iesus performed many strange miracles: so most apparantly, and according to the interpretation of Iosephus in this place, were the same miracles fore-told by the Prophets of God, that they should be done by the true Melsias. So Esay in his thirty fūe Chapter, describeth at large, how the Melsias at his coming, shall declare his commission, by giuing sight to the blind, hearing to the deafe, speech to the dumbe, and agility of body to the lame and cripple. And that which is more; God reuealed this poynt very particularly to the Gentiles by the Sibyls, among whom, one of them wrote thus of Christ to come, as Lactantius recordeth: *Hee shall doe all by his onely word, hee shall cure all infirmities: hee shall raise the dead: he shall make the lame to runne and skip: the deafe shall heare: the blinde shall see: and*

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and the dumbe shall speake . Dr five
loaves & two fishes, five thousand per-
sons shall be satisfied, and the fragments
shall fill twelue baskets, to the hope of
many. He shall commaund the winds,
and walke vpon the furious Sea, with
his feete of peace.

And after diuers other Greeke
verses to this purpose, shee conclu-
deth in these words. Men shall say,
that I am a mad & lying Propheteſſe,
but when all these things shall come to
paſſe, then remember me, for then shall
no man say more, that I was a lyar,
but rather the Prophet of the great
G O D.

Thal. tract.
Beracoth, et
Mermathes
Colin.

To these predictions of Prophets
in Iury and among the Gentiles, doe
agree the Doctors of the Iews them-
selues, in many places of their Thal-
mud; to wit, that the Meſſias shall
be most wonderfull in working mi-
racles. And in their publique Com-
mentary vpon Ecclesiastes, they haue
these words. All the former miracles of
Prophets, or Saints, shall be nothing to
the myracles of the Meſſias, when hee
commeth. And thus much of the fore-
telling of Christes myracles . But
nowe for the fulfilling thereof in Ie-
sus; that is, howe these predictions

Misdrach, 10
heleth, cap. I.

were

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were performed in the ſtupendious
workes and actions of our Sauour
Chriſt, there is no difficultie. For
that beſides the former testimony of
Iosephus, (which were ſufficient in

The confeſſion of Ieſus
miracles by his enemies.

Tha. in tract.

Auodaxara

Misd. Cohe-

leth Alcoran

Azoar. 14,

11, 13.

this caſe) the Iewes themſelues doe
graunt and record Ieſus miracles, in
diuers places of Treatiſes of theyr
Thalmud; yea, they make mention
of many wonderfull things that Ie-
ſus did, which are not written by our
Euangelists. The ſame doth Mahom-
met in his Alcoran, affirming Ieſus
the ſonne of Mary, to haue beene a
great Prophet, and to haue wrought
his myracles, by the only power and
Spirit of God; and that himſelfe was
ſent to confirme Ieſus doctrine, ſa-
uing onely in the poynt of his God-
head: wherein hee ſayth, that Ieſus
went too farre, and had a checke for
the ſame at Gods hand when hee re-
turned to heauen.

Thus much doe theſe enemies
confeſſe of Ieſus miracles. Which as
it is much, comming from ſuch wit-
neſſes: ſo if they would eyther deny
or diſſemble the ſame, they might
be prooued againſt them by moſt
euidēt reaſons: eſpecially in two
poynts, wherein there can be no pro-
bability.

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bability of any deniall.

The first is, the calling and retayning of hys Apostles, and other followers, (vvhwhereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of diuers callings, states, condition, trades, and occupations in the world. And yet all, vpon the suddaine, left both father, mother, wife, children, & other temporall respects, and followed him, who had nothing to giue or promise the in this world. A man, that neuer spake them fayre, or vttered doctrine that was not repugnant to the sensuality of this life, as may appeare by theyr owne wraytings and testimonies of hym. A man, that vvas accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially disliked by them that were in gouernement, as a daungerous and troublesome man to the state. One that had neyther friendes in the vvorlde to beare him out, nor a house to put his head in. And yet notwithstanding all thys, that worldly men and women, and some such also as were great sinners, and loose liuers before, should

The calling
of the Apo-
stles.

*Ioseph. lib. 18.
antiq. cap. 4.*

A great mi-
racle.

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should leaue all theyr worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfauours as they did, and should continue with him in all his afflictions, and be content to die and loose their liues, rather then forsake him, or abandon his seruice; this (I say) is such a miracle as neuer in the world fell out the like, & must needes be graunted by the enemy, to be supernaturall.

The miraculous facts of Iesus.

THE second poynt is, of externall things and facts done by Iesus, aboue all power of humaine abilitie, in the sight and knowledge of all the Iewes, which facts were published by our Euangelists, and especially by S. Matthew, in the Hebrue tongue, while yet the persons were aliue vpon whō they were wrought, or infinite other that might be witnessess thereof. As for example, the raising of Lazarus in Bethania, that was a village but a mile or two distant from Ierusalem: at vvhose death and buriall, (beeing a Gentleman) many Scribes and Pharises must

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must needes be present, (according to the Iewish custome at that time, as is reported by Iosephus) and they saw him both deceased, interred, and the funerall feast obserued for him, as also rayfed agayne from death by Iesus, after foure dayes of his buriall. With whom they did both eate and drinke, and conuerse after his returne to lyfe, and euery day might behold him walking vp and downe openlie in the streetes of Ierusalem. This story (I say) howe could it be faigned.

*Iosep.lib.17,
antiq.ca.11.*

So in lyke manner, the rayfing of the Archifinagogues Daughter, whose name is affirmed to bee Iairus, with diuers other circumstances that doe make the thing most notorious. The rayfing of the widdowes Sonne, before the gate of the City Naim in the presence of all the people that bare the sayde corpes, and stode about it. The healing of the Cripple in Ierusalem, that had lyen thirty and eyght yeeres lame, at the Pooles side or Bath called *Probatina*; which myracle was done also in the sight of infinite people. The casting out of a Legion of deuils, from a man that for many yeeres together

*Math. 9.
Mark, 5.*

Luke, 7.

Iohn, 5.

*Math. 8.
Mark, 5.*

was

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was knowne to liue possessed in the Mountaines, which deuils by peculier lycence, obtayned of Iesus to enter into a heard of Swine, and so presentlie carried two thousande of them away into the Sea, and drowned them. Where vpon the whole Country about of the people called *Gerasines*, beeing stricken with extreame feare vpon sight of the fact, besought Iesus most humbly to depart from theyr borders. The feeding and filling of five thousand men, besides women and children, with five barley loaues and two fishes only. The turning of water into wine, at a marriage at Cana, in the presence of all the Guests. The healing of him by a word only, that had an incurable drop sic, & this at the Table of a principall Pharisee, and in the sight of all that sat at dinner with him.

Math. 14.

Luke. 9.

Luke, 14.

This (I say) and diuers other such miracles, which were doone in the presence & sight of so infinite a number of people, and recorded by our Euangelists, at such times when manie desired to discredite the same, and might haue doone easily by many witnesses and authorities, if any one part thereof had beene subiect to calumnia-

Prooves of Christianity.

lumination; cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these things are above all power of humane nature, and could not be done, but by the finger and vertue of the living God himselfe, considering also that it is impossible, that God should assise, or giue testimony vnto any fashood, it must needs ensue, that all was true & sincere which Iesus affirmed; and consequently, seeing hee affirmed himselfe to be the sonne of God, and the true and onely Melsias, it must needs follow by these miracles, that he was so indeede; which is the ground of that speech of his to the faithlesse Pharisees, *If you wil not beleue my wordes, beleue my deedes.* And thus much of Iesus life, doctrine conuersation, and miracles.

The conclusion of this Consideration.

Iohn, 10.

The fourth Consideration.

There remaineth nowe onely, the fourth and last consideration of this Section, vvhich is, the passion, resurrection, and ascension of Iesus. And about his passion there is little or no controuersie; for that all his enemies

The passion and resurrection.

Prooſes of Chriſtianity.

enemies doe agree and graunt, that hee was betrayed by his owne Diſciple ; apprehended afflicted, and deliuered vp by the Iewes, and finally, put to death vppon a Croſſe by the Gentiles. The teſtimony of Iosephus may ſerue for all heerein , vvhole wordes are theſe ; *That the principall Iewes of his Country , hauing accused & deliuered ouer I E S V S to Pilate, (that was Gouvernour of Iury for the Romaine Emperour) hee adiudged him to the Croſſe .* The ſame doe other Iewes & Gentiles record, and in this they take great offence and ſcandale, that we ſhould attribute diuinity vnto a man that had ſuffered death vpon the Croſſe.

*Iosep.lib. 18.
antig.cap. 4.*

But if wee ſhewe that this was the eternall preordination and appointment of G O D for ſauing of mankinde, and that the ſame was foretold both to Iew & Gentile from the beginning : and ſo vnderſtoode alſo by the Iewiſh Doctours themſelues of elder times ; then euery reaſonable man (I trow) will remaine ſatisfied, and prefer Gods diuine wiſedom before mans folly.

Chri-

Proofes of Christianity.

*Christes ascending to Ierusalem to
receauē his passion.*

First then consider, that vwhen
Christ had ended his preaching,
and wrought so many myracles as
seemed sufficient to his eternall wise-
dome, and when the time was come,
preordayned by his passion, (where-
of hee tolde publicquely his Disciples
before,) hee went vp to Ierusalem
of purpose to receauē hys death;
and made a solemne entry into that
Citty vppon an Assē, vvhich vvas
prophecied of him many yeeres be-
fore; *Reioyce Daughter of Syon. Be- Math. II.
holde thy IVST KING and Zach. 9.
SAVIOVR, shall come vnto thee
vpon an Assē.*

And after his abode some dayes
in that place, he was betrayed & sold
by his own Disciple, as Dauid before
hand in many places had fore-tolde
should com to passe. Then folowed
his apprehension, and most seruile a-
bulage by the Iewes, whereof it was *Math. 10.
fore-prophecied in his person by E- and 16.
say, I gaue my body to them that beat Psalm, 40,
it, and my cheekes to them that buf- 54. & 108.
feted the same. I did not turne my Esay, 50.
selfe*

Prooſes of Chriſtianity.

*ſelfe away from them that reproched
me: nor yet from them that did ſpet in
my face.*

*The barbarous abuſage of Ieſus, fore-
told by prophecy.*

Psalm, 21.

AFTER this barbarous intreaty by
the Iewes, they deliuered him o-
uer to Pilate a Gentile, & neuer cea-
ſed to ſollicite and purſue theyr vn-
quenchable hatred againſt him, vntill
they ſawe him on the Croſſe, where
alſo he was vſed in the highett degree
of ſpightfull dealing. Whereof like-
wiſe the Prophet Dauid made men-
tion long before, in the perſon of the
Meſſias, when he ſaid; *They pearced
my hands and feete: they deuided a-
mong them my apparell, and vpon my
(upper) garment they did caſt lots.*
And againe, of another Prophet hee
complaineth, ſaying; *They gaue mee
gaule to eate, and in my thiſt they re-
freſhed me with vinegar.*

Chriſtes death plainly fore-told.

AND, finally, that Chriſt ſhould
die for the ſinnes of mankind, is

Proofes of Christianity.

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Ilaack: by the rayfing vp of the brazen Serpent, and by all other sacrifices that were in the Law. Fore-tolde not onely by the Scriptures before alledged, but also most plainly by Daniell, who was tolde by an Angell, that after a certaine time by him there appoynted; *Vngetur Sanctus Sanctorū*, the Saint of Saints shall be annoynted, *et occiditur Christus*, and thys annoynted Saint or Christ shall be put to death. Zacharie also about the same time, dooth not onely fore-tell his death, but also the kinde thereof, and from what people hee should receiue the same, for thus hee sayth in the person of Christ himselte. *The inhabitants of Ierusalem at that day, shall looke vpon me, whom they haue crucified.*

Gene, 22, 22,

Numb, 21,

Dan, 9,

Zach, 12.

The wonderfull predictions of Christes passion, set downe by Esay.

B V T if yee vwill read the whole itorie of Christes passion, sette down at large sixe hundred yeres before it fell out, I refer you to a narra-

O. tion

Prooves of Christianitie.

Esay, 57,

Christes deformitie vpon the Crosse.

Christ appointed to die for our sinnes.

tion of Esay, who to signifie the strangenesse of the case, beginneth with the Preface, *Who will giue credite to that wee shall report.* &c. And then a little after he goeth on in these words. *Hee shall mount vp as a twyge from a dry earth. Hee hath no forme or beautie vpon him. We beheld him, & there was no countenance in him, we saw him the most contemptible & despised man in the world. A man full of paynes, and experienced in infirmitie. His countenance was obscure and dispicable, and wee made no account of him. Truly he tooke vpon himselfe our griefes, and did beare our paines. Wee accounted him as a Leaper, and as a man stricken and punished by God. But he was wounded for our iniquities, and crushed in peeces for our wickednesse. The discipline (or correction) of our peace lyeth vpon him, and by his wounds we are made whole. Wee haue all erred, and gone astray like sheepe, e-very man after his owne wayes, and God hath layd vpon him the iniquitie of vs all. He was offered vp for vs, because he would so, he shall be led to his slaughter as a sheepe: and as a Lambe he shall be silent before his shearers.*

For the sinnes of my people haue I stricken

Proofes of Christianity.

stricken him, saith God. Hee hath doone no iniquitie, neyther was there deceite founde in his mouth. Yet woulde the Lord crush him in infirmitie.

But if he shall giue his life for sin: then shall he see a long seede (or generation) the will of the Lorde shall bee directed in his hand. And for so much as his soule hath sustained labour: it shall see and be filled. And this My iust seruaunt, * in his knowledge, shall iustifie many, and beare theyr iniquities. And I will allot vnto him very many people, and hee shall deuide the spoiles of the stronge, for that hee hath deliuered his soule vnto death, & was accounted among the wicked, and prayed for his trespassours.

The particulars of Christes passion,
fore-tolde by Sibilla.

THus particularly (as wee see) was the death and passion of our Saviour Christ, fore-tolde by the Prophets of Itraell, to that Nation. Now heare yee the prophecie of Sibylla, if ye please, wherein shee fore-shewed the same to the Gentiles; These are her owne words, let downe by Lac-

The increase of Christes kingdome after his resurrection.

* That is in making him selfe known, or revealing the knowledge of him selfe to the worlde.

Proofof of Chriſtianity.

*Laſt. lib 4.
diuin. inſtit.
ca. 16, et 18.*

tantius. He ſhall appeare miſerable, ignominious, and deformed, to the ende hee may giue hope vnto the miſerable. Afterward hee ſhall come into the handes of moſt wicked and ſaythleſſe men: they ſhall buffet him with their ſacrilegious fiſtes, and ſhall ſpet vpon him, with their vncleane mouthes. Hee ſhall yeelde his innocent backe to the whyp, and ſhall ſay nothing while hee receiueth the ſtripes, to the end he may ſpeak to thoſe that are dead. He ſhall beare a crowne of thornes, and they ſhall giue him a Gaule to eate, and Vinegar to drinke. And this ſhall be the hoſpitalitie he ſhall finde among them. What thing can bee more plainly deſcribed then this?

The conſent of Rabbines.

*Thal. tract.
Sanh. ca. he-
lec. Miſdr.
Ruth. Rab.
Ioſep. in lib.
Siph. Rab.
Iacob et R.
Henina in
cap. helec.*

NEyther doe the auncient Rabbines and Teachers among the Iewes diſcent from thys. For that in theyr Thalmud, that was gathered aboute one thouſand and two hundred yeres agoe, the plaine ſentences of diuers are ſette downe: that theyr Meſſias at his comming, ſhall bee put to death. And as for Rabbi Ionathan, the Authour of the Chaldie

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die Paraphrase, who dyed a little before our Sauour Christ was borne, hee applyeth the whole narration of the Prophet Esay before recited, (as *Esay: 53,* needes hee must) to the murther of the Melsias by the Iewes Whereupon Rabbi Simeon, that lyued the next age after him, wryteth these wordes following; *Woe be to the men Rab. Simeon of Israell, for that they shall sle the Ben. Iehai. Melsias. God shall send his Sonne in lib. de spe. mans flesh to wash them, & they shall murder him*

Whereto agreeth Rabbi Hadar-
san and others, and doe prooue fur-
ther, out of the fore alledged Pro-
phetic of Daniell, Chapter, 9 verse *Rab. Had. in Dan.*

27. that after the Melsias shall haue
preached halfe seauen yeeres, he shall
be slaine. For that Daniell sayth: *In Dan. 9.*
halfe of seauen yeeres, the Host & Sa-
crafice shall cease. Vppon the vvhich

wordes they comment thus; *Three*
yeeres and a halfe shall the presence of
God in fleshe, cry and preach vpon the
Mount Oliuet, and then shall hee bee
slaine. VWhich wordes, the Iewes
ordinarie * Commentarie vpon the * *Misnach,*
Psalmes, doe interprete to be meant *Tebelim,*
of Christes preaching three yeeres &
an halfe before his passion. Which

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diſagreeeth very little or nothing from the account of vs Chriſtians, and of our Euangelists.

Of the miracles that fell out in Chriſtes death & paſſion.

THUS ſee wee by all that hetherto hath beene ſayde, that the verie particulars of Chriſtes whole death and paſſion, were fore-tolde moſt plainely both to Iew & Gentile, and acknowledged alſo by the auncient Doctours of the Iewiſh Nation, before the effectuation thereof cam to paſſe. And Sibylla addeth further two particuler miracles that ſhoulde fall out in the ſayde paſſion of the Meſſias, to wit, *That the veyle of the Iews Temple ſhoulde breake in two: and that at midday, there ſhould be darknes for three houres ouer all the world.* Which thing to haue been fulfilled at the death of Ieſus, not onely S. Mathewe doth aſſure vs in his Goſpell; but alſo Eusebius affirmeth, that he had read the ſame worde for worde, recorded in diuers Heathen Wryters. And amongſt other, hee citeth one Phlegon an exact Chronieler, that reporteth the ſame in the fourth

*Laſt. lib. 4.
diuin. Inſt.
cap. 19.*

Math, 27,

Prooſes of Chriſtianity.

fourth yeere of the two hundred and two Olimpiad, vvhich agreeth iuſt with the eightene yeres of Tiberius his raigne, which was the yere wher in our Sauour Chriſt ſuffered. And he goeth ſo nigh, as to name the very houres of the day, as our Euangelists doe. * Aſculus an old Aſtronomer, dooth confirme the ſame, and proueth moreouer, by the ſituation and conſtitution of the Sunne and Moone at that time, that no Eclipse could then be naturally. Which thing in like maner, Dyoniſius Areopagita did oblerue in the very day of Chriſtes paſſion. beeing at that time but twenty and five yeeres olde, and yet well ſtudied in Aſtronomy, as himſelfe teſtifieth. And finally, Lucianus a learned Prieſt of Antioche, was accuſtomed to prouoke the Gentiles to their owne Commentaries & ſto- ries, for record & teſtimony of thoſe things.

*Eusebius in Chron. An. Domi. 32, Phleg. Tral- lian 11, 14. Chro. An. 4. Olim 202. * See Orig. cont. Cels. li. 6. et Suid. in verbo Iesus et Tert. in Apolog. Dion. Are. in Epist.*

Lucian pres. apud Euseb.

Of Iesus Resurrecti.on.

THere enſueth now, for ending and confirmation of all that hath beene ſayde and proued before, to adde a word or two of Iesus Resur-

O + recti-

Proofof of Chriftianity.

rection. Which poynt, as of all other it is of moſt importaunce: ſo was it exactly fore told both to Iew and Gentile, and promiſed by Chriſt himſelfe in all his ſpeeches while hee was vpon earth. And among the Iewes, it was aſſured by all the Prophecies before recited, which do promiſe ſo great aboundance of glory, ioy, and triumph to Chriſtes Church after his Paſſion. Which neuer poſſibly could bee fulfilled, vnleſſe hee had riſen from death agayne. And therefore the ſayde Reſurrection was prefigured in Ionas, together with the time of his abode in the Sepulcher. It was alſo expreſſly fore-ſhewed by Dauid, affirming; *That God would not ſuffer his holy one to ſee corruption.* And after him agayne, more plainly by the Prophet Ole; *He ſhall quicken vs agayne after two dayes, in the third day he ſhall raiſe vs, and we ſhall liue in his ſight.* And to the Gentiles, Sibylla left vvritten not farre from the ſame time: *Hee ſhall ende the neceſſitie of death by three dayes ſleepe: and then returning from death to light agayne, he ſhall be the firſt that ſhal ſhew the beginning of Reſurrection to his choſen: for that by conquering death*

Ionas, 2.

Pſalm. 16.

Oſea, 6.

*Iaſt. in lib. 4
inſt. di. c. 19.*

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death he shall bring vs life.

Thus much was promised by prophets before Christes appearaunce. And Iesus to comfort his disciples & followers, reiterated his promise againe of himselfe in many speeches, albeit many times his meaning was not perceaued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Saracins after eight hundred yeeres to reuiseite them againe,) albeit the performance were neuer meant: yet might the falshood lurke in the length of time. But Iesus assuring all men that hee would rise againe within three dayes, it cannot be imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraude must haue beene discovered. Nowe then let vs consider what manner of performance Iesus made heereof.

*Mat. 12, 16,
Mark, 8, 9, 8
Luke, 11, 18
Iohn, 2.
Maho. in
Alcor. Ar. 17.*

The appearings which Iesus made after his Resurrection.

AND first the persons most interested in the matter, as they whose totall hope, stay, refuge, and felicity depended heereof, I meane his ap-

Prooſes of Chriſtianity.

- palled, diſmayed, and afflicted Diſci-
ples, doe recount twelue ſundry ap-
paritions, vvhich Ieſus made vnto
them in fleſh, after his Reſurrection.
1. *Math. 26.* The firſt was, to Mary Magdalen a-
part, when ſhee with Solome and o-
ther vvomen, vvent and remayned
vvith oyntmentes about the Sepul-
cher. The ſecond was to all the wo-
men together, as they returned
home vvards, who alſo were permit-
ted to embrace his feete. The third,
was to Simon Peter alone. The
fourth, to the two Diſciples in their
journey to Emaas. The fift was to
all the Apoſtles, and other Diſciples
together when the doores were ſhut.
The fixt, was to the ſame companie
again, after eight dayes when Tho-
mas was with them, at what time
alſo he did both eate and drinke, and
ſuffered his body alſo to be handled
among them. The ſeauenth was to
Saint Peter & Saint Iohn; with five
other Diſciples, when they were a fi-
ſhing, at what time alſo hee vouch-
ſafed to eate with them. The eyght
was to eleuen Diſciples at one time,
vpon the Mount Thabor in Galley.
The ninth was, to more then 5. hun-
dred bretheren at one time, as Saint
Paule

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Paule testifieth. The tenth was to S. James, as the same Apostle recordeth. The eleuenth was to all his Apostles, Disciples, and friends together, vpon the mount Oliuet, by Ierusalem when in their presence hee ascended vp to heauen. The twelfth and last, was after his ascention, vnto S Paule, as him selfe beareth witnes.

10.
Idem.

11.
Acts, I.

11.
1, Cor. 15.

All these apparitions are recorded in Scripture, as made by Iesus after his Resurrection, to such as by his eternall wisdom, were preordayned to be witnesses of so glorious a spectacle. To whom (as S. Luke affirmeth,) *Hee shewed himselfe alieue by many arguments, for the space of forty dayes together, and reasoned with them of the Kingdome of his Father. And why any man should mistrust the testimony of those men which sawe him, conuersed with him, eate with him, dranke with him, touched him, and heard him speake, and whose entire estate & welfare, depended wholly of the certainty heereof: I see no reason. For what comfort had it been or consolation to these men, to haue deuiled of themselues these former apparitions?*

Acts, I.

What encouragement might they
haue

Proofes of Christianity.

Circūstan-
ces that cō-
firme the
true resur-
rection of
IESVS.

haue taken, in those dolefull times
of desolation and affliction, to haue
had among them the dead body of
him, on whose onely life, theyr vni-
uerfall hope and confidence depen-
ded? The Scribes and Pharisies, be-
ing astonished vvith the suddayne
newes of hys rysing agayne, confir-
med vnto them by their owne Soul-
diours that sawe it, founde no other
way to resist the same thereof, but
onely by saying, (as all their poster-
tie doe vnto this day) that his Dis-
ciples came by night and stole away
his body while the Souldiours were
asleepe. But what likelyhoode, or
possibility can there be in this? For
first it is euident to all the vvorlde,
that his Apostles themselues, (vvho
were the heads of all the rest) were
so dismayed, discomforted, and de-
iect at that time, as they durst not
once goe out of the dore, for which
cause onely those seely women, who
for theyr sexe esteemed themselues
more free from violence, presumed
alone to visite the Sepulcher, which
no one man durst doe for feare of
the Souldiours; vtill by those wo-
men they were enformed, that the
fore-sayde band of Souldiours were
perri-

Prooſes of Chriſtianity.

terrified and put to flight by Chriſtes
Reſurrection.

And then howe was it likely, that
men ſo much amazed and ouercom Great im-
with feare, ſhould aduventure to ſteale probabili-
away a dead body from a Guard of ties.
Souldiours that kept it? or if they
hearts had ſerued them to aduventure
ſo great a daunger: vwhat hope or
probability had there beene of ſuc-
ceſſe? eſpecially, conſidering the ſaid
body lay in a new ſepulcher of ſtone,
ſhut vp, locked, and faſt ſealed by the
Magiſtrate?

Howe was it poſſibly (I ſay) that
his Diſciples ſhould come thether?
breake vp the Monument? take out
his body? and carry the ſame away,
neuer after to bee ſcene or found,
without eſpiall of ſome one amongſt
ſo many that attended there? Or if
this were poſſible, (as in reaſon it is
not) yet what profit, what pleaſure,
what comfort coulde they receaue
hereby? We ſee that the Apoſtles &
Diſciples of his, who were ſo aban-
doned of life and hart in his paſſion:
after two dayes onely they were ſo
changed, as life and death can be no
more contrary.

For vvhereas before they kept
home

Proofes of Christianity.

The great
change in
Iesus Disci-
ples by his
resurrection.

home in all feare, and durst appeare
no where, except among their owne
priuate friendes : nowe they came
forth into the streetes and common
places, and auouched with all alacra-
tie, and irresistable constancie, euen
in the faces and hearing of their grea-
test enemies, that Iesus was risen from
death to lyfe; that they had seene
him, and enioyed his presence. And
that for testimonie and confirmati-
on heereof, they were most ready to
spend theyr liues. And could all this
(trow you)proceede onely of a dead
body, which they had gotten by
stealth into theyr possession? would
not rather the presence and sight of
such a body, so torne, mangled, and
deformed, as Iesus body was, both
vppon the Crosse and before : haue
rather dismayed them more, then
haue giuen them any comfort? Yes
truly. And therefore Pilate the Go-
uernour, considering these circum-
stances, and that it was vnlikelie,
that either the body should be stolne
away without priuety of the Souldi-
ours, or if it had beene, that it should
yeeld such life, hart, consolation, and
courage to the stealers: beganne to
giue care more diligentlie to the

The exami-
nation of
the matter
by Pilate.

mat-

Prooves of Christianity.

matter; and calling vnto him the Souldiers that kept the watch, vnderstood by them the whole truth of the accident, to wit, that in their sight and presence, Iesus was risen out of hys Sepulcher to life, & that at his rising, there was so dreadfull an earthquake, with trembling and opening of Sepulchers round about; such skriches, cryes, and commotion of all Elements; as they durst not abide longer, but ranne and tolde the Iewish Magistrates therof, who being greatly discontented (as it seemed) with the aduertisement, gaue them mony to say, that while they were sleeping, the body was stoln away from them by his Disciples.

All this wrote Pilate presently to his Lorde Tyberius, who was then Emperour of Rome. And hee sent withall, the particuler examinations and confessions of diuers others, that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus. Which information, when Tyberius the Emperour had considered, he was greatly moued therewith, and pro-

Pilats Letter
to Tiberius,
and his pro-
ceeding ther
vpon.

Prooſes of Chriſtianity.

propoſed to the Senate, that Ieſus might bee admitted among the reſt of the Romaine Gods; offering his owne conſent, with the priuiledge of his ſupreame royall ſuffrage to that decree. But the Senate in no wiſe would agree thereunto. Whereupon, Tyberius being offended, gaue licence to all men to beleeu in Ieſus that would; and forbid vpon payne of death, that any Officer or other, ſhould moleſt or trouble ſuch, as bare good affection, zeale, or reuerence to that name. Thus much teſtifieth Tertullian agaynſt the Gentiles, of his owne knowledge, who lyuing in Rome a learned man, and pleader of cauſes, diuers yeeres before he was a Chriſtian, (which was about one hundred and foure ſcore yeeres after our Sauour Chriſt hys aſcention,) had great ability by reaſon of the honour of hys familie, learning, and place wherein hee lyued, to ſee and knowe the Records of the Romans. And the ſame doth affirme alſo Egiſippus, another ancient Wryter, of no leſſe authority then Tertullian, before whom he liued.

*Tertul. in
Apolo. pro.
Chriſt.*

*Euseb. lib. 1.
hiſt. Euseb.
lib. 4. cap. 21
Ruſſ. lib. 1. cap.*

22.

Neyther onely diuers Gentiles had
this

Prooves of Christianity.

this opinion of Iesus Resurrection a-
gayne from death, but also sundry
Iews of great credit and wildeom, at
that time were enforced to belecue
it: notwithstanding, it pleased not
God to giue them so much grace as
to become Christians.

Thys appeareth playnelie by the
learned Iosephus, vwho wryting hys
story not aboue forty yeeres after
Christes passion, tooke occasion to
speake of Iesus and of his Disciples.
And after hee had shewed howe hee
was crucified by Pilat, at the instance
of the Iewes, and that for all this,
his Disciples ceased not to loue him
still: hee adidyned forth with these
words; *Id circo illis tertio die vita re-*
sumpta, denuo apparuit. That is, for
this loue of his Disciples, hee appea-
red vnto them againe the third day,
when he had returned life vnto him.
Which expresse, plaine, and resolute
wordes we may in reason take, not
as the confession onely of Iosephus,
but as the common iudgement, o-
pinion, and sentence, of all the dis-
crete and sober men of that tyme,
layde downe and recorded by thys
Historiographer. In vwhose dayes
there vvere yet many Christians a-
liue,

The opini-
on of the wi-
ser sort of
Iewes, tou-
ching Iesus
resurrection
at that time.

*Iosep lib. 14.
antiq cap. 4.*

Prooves of Christianity.

live that had seene and spoken with Iesus after his Resurrection; and infinite Iewes, that had heard the same protested by theyr Fathers, brethren, kindf-folkes, and friends, who had beene themselves eye-witnesses thereof.

Of Iesus ascension.

AND thus having declared and prooued the Resurrection of our Sauour Iesus, both how it was fore-shewed, as also fulfilled; there remaineth nothing more of necessitie to be said in this Section For that whosoever seeth and acknowledgeth that Iesus beeing dead, could rayse himselfe againe to life, will easily belecue also, that hee was able likewise to ascend vp to heauen. Whereof notwithstanding, S. Luke alledgeth one hundred and twenty witnesses at the least, in whose presence he ascended from the top of the Mount Oliuet, after forty dayes space, which he had spent with them from the time of his resurrection.

Acts, 1.

Hee alledgeth also the appearing of two Angels among all the people
for

Prooſes of Chriſtianity.

for testimony thereof. Hee nameth the day and place, when, and where it happened. He recounteth the very words that Iesus spake at his ascention.

Likelihooods
of truth.

He telleth the manner how he ascended, & how a cloud came down, and receaued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remayned after their departure thence.

And finally, hee setteth downe so many particulars, as it had beene the easiest matter in the worlde, for his enemies to haue refuted his narration, if all had not beene true. Neyther was there any to receaue more damage by the falshood thereof, then himselfe, and those of his profession, if the matter had beene fained.

Wherefore to conclude at length this treatise of the birth, lyfe, doctrine, actions, death, resurrection, and ascention of Iesus: seeing nothing had happened in the same, which was not fore-told by the Prophets of GOD: nor any thing fore-shewed by the same Prophets concerning the Messias, which was not fulfil-

The con-
clusion of
this second
Section.

Prooſes of Chriſtianitie.

fulfilled moſt exactlie, within the compaſſe and courſe of Ieſus abode vpon earth: we may moſt certainly aſſure our ſelues, that as G O D can neither fore-tell an vntrueth, nor yeeld teſtimonie to the ſame, ſo can it not be, but that theſe things which wee haue ſhewed to haue beene ſo manifeſtly fore prophecied, and ſo euidently accompliſhed, muſt needes aſſure vs, that Ieſus was the true Meſſias. Which thing ſhal yet more particularly appeare, by that which enſued by his power and vertue, after his aſcention: which ſhall be the argument of the next Section which followeth.

How Ieſus prooued his Deity, after his departure to heauen.

SeCt 3.

The cōtents
of this third
Section.

AS by the deedes and actions of I E S V S, while he was vpon the earth, compared with the predictions of Gods Prophets from time to time: he hath beene declared in the former Sections to be the true Meſſias and Sauour of the worlde; ſo in this that now we take in hand, ſhall the

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the same be shewed by such thinges as ensued after his ascention and departure from this world. Wherein his power & Deity appeared more manifestly, (if it may be so spoken) then in other his works which he wrought in his lyfe. In which kinde, albeit I might treat of many, and almost infinite branches, yet for order & breuities sake, I meane onely to take in consideration these fewe that ensue. Wherein not onely the power of Iesus, but also his loue, his care and providence, & most perfect accomplishment of all his promises, and finally, the iustification of all his speeches, prophecies and doctrines vpon earth haue declared.

And to reduce what is to be sayde heerein to some order and method, it is to be noted, that in the first place shall be considered the sustentation, protection, encrease, and continuation of Christes little Church and Kingdome, that himselfe first planted and left vpon earth. The second consideration, shall be of his Apostles and theyr actions. The third of his Euangelists. The fourth, of hys Witnesses and Martyrs throughout the world. The fift shall treat of the king-

The deuision
of the parti-
cular consi-
derations
ensuing.

Proofes of Christianity.

kingdome of internall powers, bea-
ten downe by his vertue. The sixt, of
the punishment & iust reuenge that
lighted vpon his enemies, who most
impugned his diuine person in the
world. The seauenth and last, shal de-
clare the fulfilling of all such prophe-
cies and predictions, as proceeded
from his diuine mouth, while he was
conuerlant vpon earth.

The first Consideration.

Christes
Church.

NOWe then for the first, it is to be
considered, that at I E S V S de-
parture out of this worlde from the
Mount Oliuet, Saint Luke reporteth,
that all the multitude of his follow-
ers, which there had behelde his as-
cention into heauen, returned backe
together into the Citty of Ierusalem,
and there remained in one house to-
gether, continuing in prayer and ex-
pectation vwhat should become to
them. The whole Citty was bent a-
gainst them; themselues were poore
and simple people; and diuers of
them women; Lands or reuenues
they had none to maintayne them;
nor friendes in Court to giue them
countenaunce agaynst theyr ene-
mies.

Prooſes of Chriſtianity.

mies. The name of Ieſus was moſt odious; and whoſoeuer did fauour him, was counted an enimie to the ſtate. There wanted not (perhaps) among them, who conſidering the great multitude, would imagine with themſelues what ſhould become of them? where they ſhould finde to maintayne and ſuſtaine them? vwhat ſhould be the end of that feeble congregation? for abroad they durſt not goe, for feare of perſecution; & continue long together they might not, for want of neceſſaries. Beſides that, euerie houre they expected to bee moleſted & drawne forth by Catchpoles and other Officers.

And albeit in theſe diſtreſſes the freſh memories of Ieſus, and hys ſweete promiſes made vnto them at his departure; as alſo the delectable preſence of his bleſſed Mother, and her often exhortations and encouragements vnto them, did comfort them generally as may be ſuppoſed: yet, to him that by humane reaſon ſhould ponder and weigh their preſent ſtate and condition, it could not chule but ſeeme hard, and no wayes durable.

But beholde vppon the ſuddaine,
when

The ſtate of
Chriſtes firſt
Church.

Proofof Christianity.

The coming of the holy Ghost, and what comfort he brought with him.

when they had continued now tenne dayes together, and might by al probability find themselves in very high degree of temporall distresses, Iesus performed his promise of sending them a *Comforter*, vvhich vvas the holy Ghost By whole coming besides the internall ioy and incredible alacrity and exultation of minde, they receaued also fortitude and audacity to goe forth into the worlde. They receaued the gift of tongues, enabling them to conourse and deale with all sorts of people. They receaued wisdom and learning, with most wonderfull illumination in highest misterie, whereby to preach, to teach, and conuince their aduersaries. They receaued the gift of prophecie, to foretell thinges to come, together with the power of working signes, and miracles, whereby the whole world remained astonied.

And for a tast or earnest penny of that which should ensue, concerning the infinite encrease of that little congregation; they sawe three thousand of theyr aduersaries conuerted to them in one day, by a Sermon of S. Peter.

Which encrease vvent on so fast,
for

Prooves of Christianity.

for the time that insued: that vvith-
in fortie yeeres after, the Gentiles
themselues confessed, that the bran-
ches of this congregation, were spread *Suet. in vita*
ouer all the world, and began to put *Nero. Cor. p*
in feare the very Ro^mane Emperors *Tacit. lib. 5.*
themselues. Wherof not long after, *hist.*
a man that was as learned as euer was
any, conuerted from Paganisme to
Christianitie, beareth record in hys
defence to an Emperour and his of-
ficers, who according to the nature
of persecutors, accounted Christians
for Traitors and enemies to his state
and dignitie. Which vulgar obiection,
this fore-saide learned man refu-
teth in these words.

If we were enemies to your estate, *Tertul in a-*
you might well seeke newe Citties *pol. ad gen.*
and Countries wherof to beare go-
uernment; for that you should haue
in your Empire more enemies then
Citizens. We haue filled your Cit-
ties, your Townes, your Prouinces,
your Islands, your Castels, your For-
tresses, your Tents, your Campes,
your Courts, your Pallaces, your Se-
nates, and your Market places. Only
we haue left your Idolatrous Tem-
ples vnto your selues; all other pla-
ces are full of Christians. If we were

P, ene-

Prooves of Christianitie.

enemies, what dangerous warres might we make against you, (albeit our number were farre lesse,) who esteeme so little of our liues, as to offer our selues daily to bee slaine at your hands? This then is your safetie in very deede, not your persecuting of vs, but that we are honest, patient, and obedient, & that it is more lawfull in Christian Religion, to bee killed, then to kill.

The wonderful quick
increase of
Christes
Church.

*In Prefac.
Apolog.*

By which wordes of Tertullian, in this first beginning & infancie (as in were) of Christian Religion, (for he liued in the second age after Christ) we see how this little flocke & kingdom of *Iesus* was increased, notwithstanding all the resistance & violence of the world against it. Which appeareth by the same Tertullian, to haue beene such: and was euen at that time whē he wrote those words (the fourth persecution being the in most furie) as all the malefactors of the world together, had not so much rigour shewed against them; as had the most innocent Christian that liued, for confessing onely that name and Religion.

This then declared most apparently, that it could not proceede but of
some

Proofes of Christianity.

Some diuine power and supernaturall assistance, that in so short a space, amidst the contradiction and oppositions of so many aduersaries, among the whyps, swords, and tortures, of so great, potent, and violent persecutions, thys poore, simple, and feeble cōgregation should pearse through and augment it selfe so strongly. Especially, if we consider the outward meanes of thys increase, wherein there was nothing to allure or content mans nature; nothing gorgious, nothing delectable, nothing to please or entertaine sensualitie.

The increase
of Christi-
ans against
nature.

Wee reade of an Emperour, that taking in hand to cōquer the world, made this Proclamation for vwinning men vnto his partie. Who so euer will come and be my seruauant, if hee be a foote man, I vwill make him a horse-man; if hee be a horse-man, I will make him ride vvith Coches; if hee be a Farmour, I will make him a Gentleman, if hee possesse a cottage, I will giue him a village; if hee haue a village, I vwill giue him a Citty, if hee be Lorde of a Citty, I will make him Prince of a Region or Countrey. And as for gold, I will poure it forth vnto them

*Plut. in A-
poth. Prisc.
regum.*

The Pro-
claimatiō of
Cyrus, Mo-
narch of
Media.

Proofof of Chriſtianity.

by heapes and weight, and not by number.

Ieſus pro-
clamation.

Math. 3,

Iohn. 16.

Math. 10.

Luke, 9,

Luke, 14,

Math, 5,

Thys was the Proclamation and Ediſt of Cyrus to hys followers, verry glorious (as wee ſee) in pompe of wordes and oſtentation of ſtile. Let vs now compare the Proclamation of Ieſus, whoſe enterance and Præface was; *Penitentiam agite, Repent yee.* And then it followeth: *In hoc mundo preſſuram habebitis,* In thys worlde you ſhall receiue affliction. And then after againe; *They ſhall whyp and murder you.* And yet further, *You ſhall be hatefull in the ſight of all men for my ſake.* Then is there adioyned. *He that loueth his life, ſhal looſe his ſoule.* After that enſueth, *Hee that will followe mee, muſt beare his Crolle.* And finally the concluſion is; *Hee that commeth to me, and doth not hate his Father, his Mother, his Wife, his children, his brethren, his ſiſters, and his owne life for my ſake, he is not worthy to be my ſeruaunt.*

Thys was the entertainement propoſed by Ieſus, to ſuch as wold come and ſerue vnder his banner; with expreſſe proteſtation, that himſelfe was lent into the worlde, not to bring peace, reſt, & eaſe to fleſh & blood,
but

Proofes of Christianity.

but rather to bee the cause of sword, fire, tribulation, combate, and enmitie. And yet with these colde offers presented to the world by poore, object, and most contemptible Officers; and by this doctrine so crosse and opposite to mans nature, inclination, and sensuall appetite, he gayned more harts vnto him, within the space of fortie yeeres, as hath beene layde, then euer did Monarch in the worlde possesse louing Subiects, by what-soeuer temporall allurements they dyd or might propose. Which argueth most evidently, the omnipotent puissance of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

The second Consideration.

There followeth in order, the consideration of Christes Apostles; which in some respect may be layde more strange & wonderfull then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part of the baser sort,) should be chosen and assigned to so great a worke, as was the conuersion of all Countries & Nations,

Of Christes
Apostles.

Prooſes of Chriſtianity.

and to ſtande in combate with the power, learning, and wiſedome of all the world. Neyther onely had they to contende and fight againſt their enemies, but alſo to direct, gouerne, and menage all thoſe, who ſhoulde be adioyned to their Maiſters kingdom. To which charge they ſeemed ſo vntowarde and inſufficient, in all that time wherwith they lyued with him heere vppon earth; as by their queſtions and demaunds made vnto him a little before his paſſion, they might appeare to haue learned very little in three whole yeres conuerſation & inſtruction; and in verie deepe to be incapable of ſo high miſteries and functions.

Yet notwithstanding, theſe men, who of themſelues were weake and impotent, after ſtrength and confirmation receiued by the diſcending of Gods holy Spirit into the, became ſo perfect, able, and moſt excellent men, as they brought the whole worlde in admiration of them. Not only by the moſt exquisite perfection of their doctrine, (wherein on a ſuddaine, without ſtudy, they excelled, and conuincd the greateſt Philoſophers then liuing.) but alſo, and that

Prooſes of Chriſtianity.

that eſpecially, by the rare & ſtupendious miracles which they wrought in the ſight of all men. The contemplation wherof, as S. Luke reporteth, *Acts, 2.* droue the beholders, not onely into great meruaile, but alſo into feare, & exceeding terrour.

And for example, hee recounteth the reſtoring of a lame man at the temple gate of Ieruſalem, which had been a Cripple for the ſpace of forty yeeres and more, and this myracle was doone; and teſtified in the preſence and knowledge of all the Citie. Hee recordeth alſo the dreadfull death of Annanias and Saphira, by the onely ſpeech and voyce of S. Peter: as in like manner the healing of infinite ſick people, by the preſence and ſhadowe of the ſame Apoſtle. Hee reporteth alſo the moſt wonderfull deliuerance of the ſaid Saint Peter, out of the handes and pryſon of Herod by the Angell of GOD. The variety of languages, which all the Apoſtles ſpake. The viſible deſcending of the holy Ghoſt vpon all ſuch, on whom the ſayde Apoſtles did but lay theyr handes. The miraculous conuerſion of S. Paule, by Chriſtes appearing vnto him in the way

The Apoſtles myracles.

Acts, 3.

Acts, 5.

1, Cor. 15.

2, Cor. 12.

Acts, 9, 22.

Proofes of Christianitie.

way when hee went to persecute Of which miracle, S. Paule himselſe pro-
teſteth in euery place afterward, and
once eſpecially, in an open audience
and iudgement, before K. Agrippa,
and Feſtus Gouvernour of Iury.

The mira-
cles repor-
ted of the
Apoſtles,
could not
be fayned.

Theſe myracles & many moe are
recorded by S. Luke, whereof ſome
part were ſeene by himſelfe, and the
reſt moſt euident to all the worlde,
as doone in publique before infinite
witneſſes. Neyther is it poſſible they
could be fayned, for that (as in the
like I haue before noted) it had been
moſt eaſie to haue refelled them and
therby to haue diſcredited the whole
proceedinges of Chriſtian Religion
in theyr firſt beginnings. As for ex-
ample; if the myracle of Saint Pe-
ter, beeing deliuered ſooth of the
hands and priſon of Herod Agrippa,
had any way beene to bee touched
with falſhood, howe many would
there hane beene of Herodes Offi-
cers, Courtiers, ſeruants, and friends,
that for defence of theyr Princes ho-
nour, ſo (deepely tainted by this nar-
ration of Saint Luke, publiſhed not
long after the things was done) how
many (I ſay) would haue offered
themſelues to reſute and diſgrace the
writer

Proofes of Christianity.

wryter heereof, hauing so pregnant meanes by publique record to doe the same, So again, wheras the same S. Luke reporteth of his own knowledge, that in a Citty of Macedonia, named Philippi, Saint Paule and Silas, after many miracles done, were whipped and put in prison, with a diligent guard in the lowest prison of all: their feete locked fast in the stockes of Timber, and that at midnight, when Paule and Silas began to pray, the whole prison was shaken, and all the doores throwne open, and also the gyues, not onely of those two, but of all the other prisoners vppon a sudaaine burst in sunder, and that therevpon, not onely the Iaylor cast himselfe at the feete of S. Paule, but the Magistrates also, (who the day before had caused them to be whipt,) came and asked them pardon, and humbly intreated them to depart out of their Citty. This story (I say) if it had been false, there needed no more for confutation thereof, but onely to haue examined the whole Citty of Philippi, who could haue testified the contrary.

Acts, 16.

And yet among so manie aduersaries, and eager impugnors of Christian

Prooſes of Chriſtianity.

None euer
durſt im-
pugne the
miracles of
the Apoſtles
but by ca-
lumniation.

ſtian Religion as Gods enimie ſtir-
red vp in the Primatiue Church, of
all ſorts and ſects of people : no one
euer appeared, that durſt attempt to
take in hand, the particuler impro-
uing of theſe or the lyke miracles,
but rather confeſſing the factes,
ſought alwaies to diſcredit them by
other ſiniſter calumination : namely,
and commonlie , that they vvere
wrought by the deceits & flights of
Arte Magick.

Matth. 12.

*Apud Cyril.
lib. 1, con.
Iulian.*

*Aug. lib. de
vera Relig.*

Thus ſayd the Iewes of the mira-
cles of Ieſus, and ſo ſayde Iulian the
Apoſtaſta, of the wonderfull ſtrange
things by Saint Peter, and S. Paule ;
affirming them to haue bene the
moſt expert in Magicke, of any that
euer liued ; and that Chriſt wrote a
ſpeciall booke of that profeſſion, and
dedicated the ſame to Peter & Paul ;
whereas notwithstanding it is moſt
euident, that Paule was a perſecutor
diuers yeeres after Chriſt his depar-
ture.

*Euseb. lib.
cont. Hiero.*

One Hierocles alſo wrote a book,
wherein hee ſayned Appolonius Ty-
anaxus to haue doone the lyke mira-
cles by Magick, which Chriſt, and his
Apoſtles did by diuine power. And
finally, it is a generall opinion, that
both

Prooſes of Chriſtianity.

both Nero and Iulian, gaue themſelues ſo extreamely to the ſtudy of that vaine Science, as no man euer did the like, vpon emulation onely of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Diſciples in the time of Iulian.

But what was the ende? Pliny that vvas a Pagan, vvryteth thus of Nero, *Plin. lib. 30. Nat. Hiſt. cap. 1.* that as no man euer laboured more then he in that Science, ſo no man euer left a more certaine testimony of the meruailous exceeding vanitie thereof. The like in effect wryteth Zofimus of Iulian, albeit himſelfe a malicious Heathen. *Zofimus in vita Iulian*

And if it were not written, yet their ſeueral extraordinary calamities, and moſt miſerable deaths, which by all their Magick they could not fore-ſee, doth ſufficiently teſtifie the ſame vn- to vs; eſpecially the laſt words of Iulian, *Viciſti Galilee, Viciſti.* Thou haſt wone (ô Galilæan) thou haſt gotten the victory. Acknowledging thereby as well the truth of Chriſtes miracles and of his followers, as alſo the vanity, folly, and madnes of his owne endeouours. *Nicep. lib. 10 cap. 35. hiſt.*

Thus then went forward Chriſtes

Prooſes of Chriſtianity.

The ſucceſſe
of the Apo-
ſtles.

Mark, 16.

Acts, 14.

The aſſu-
rance of the
Apoſtles.

1, Iohn, 1.

S Paule.

ſtes Apoſtles, and preached him euery
where throughout the world : *Domino
no coperante & ſermonem confirmante,
ſequentibus ſignibus* : that is, (as Saint
Mark affirmeth) the Lord Ieſus wor-
king with them, and confirming their
preaching by ſignes and miracles. In
reſpect of which benigne aſſiſtance
of Ieſus in their actions, S Luke ſaith
further ; *They dealt moſt confidently
in the Lord, his word of grace giuing
teſtimony vnto their doings, and ſhew-
ing forth ſignes and moſt prodigious
wonders by their hands*. No perfec-
tion, no terror, no threats of enemies,
no difficulty, or daunger that might
occur, could ſtay them from their
courſe of ſetting forth Chriſtes name
and glory.

And they were ſo aſſured of the
trueth, by the inward illuminations
which they had, and by this certaine
teſtimonie of Gods fauour and aſſi-
ſtance in dooing myracles ; as one
of them wryteth thus : *That which
wee haue heard, which wee haue ſeene
with our eyes, which wee haue beheld,
which our handes haue handled of the
word of life : that wee doe teſtiſie and
announce vnto you*. And another
who had * been a greiuous perfec-
tor,

Prooſes of Chriſtianity.

tor, and was conuerted without any conference with any Chriſtian in the world; ſayd, *Of Ieſus that was dead and riſen againe*, that neither tribulation, nor diſtreſſe, nor famine, nor beggerie, nor danger, nor perſecution, nor dint of ſword, could daunt him from the ſeruiſe of ſuch a Maſter. And in another place he ſayth, that he eſteemed all things of this world, wherein a man might glory, to bee as verie dung and detriments, in reſpect of the eminent knowledge, (that is his word) of his Lord Ieſus Chriſt. In which very name he tooke ſo exceeding great delight: as in a few Epiſtles which he left written, hee is obſerued to haue vſed this ſentence, *Dominus noſter Ieſus Chriſtus*, aboute two hundred times.

Rom. 8.

Phil. 3.

Neyther endured this in theſe Apoſtles for a time onely, but all theyr lyues, which as they ſpent the ſame with alacritie in the ſeruiſe of Ieſus, ſo in the ende they gaue vp the ſame moſt cheerefully, to vwhat-ſo-euer death preſented it ſelfe, for confirmation and ſealing of theyr former doctrine; neuer ſo full of confidence, courage, and conſolation, as at that houre, nor neuer ſo boldly denouncing

The ioyfull
ending of
the Apoſtles.

2.Tim. 4.

1, Theſ. 2.

Proofes of Christianity.

eing their Maister, or talking so ioyfully of rewards, Crownes, and Kingdomes, as at the very last instant and vp-shot of their worldly combat.

This then declareth most manifestly, that the actions of these men, proceeded not of humaine spirit, nor could be performed by the power of man, but by the diuine force and supernaturall assistance of theyr Lord and God, whom they confessed.

The third consideration.

Of the Evangelists,

AND thus much in breuie of Christes Apostles. There ensue next his Euangelistes : that is, such men as haue left vnto vs written, his birth, life, doctrine, and death. Wherein it is to be noted, that Iesus being God, tooke a different way from the custome of man, in deliuering vnto vs his Lawes and precepts. For that men, who haue beene Law-makers vnto the worlde, knewe no surer way of publishing theyr Lawe, and procuring authority to the same, then to write them with their own hands, and in theyr lyfe time to establish theyr Promulgation. So Lycurgus, Solon, and others among the Grecians,

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cians, Numa to the Romaines, Mahomet to the Sarafines : and diuers other in lyke manner . But Iesus to shewe his diuine power in directing the penne and stile of his Euangelists, would not leaue any thing written by himselfe, but passed from this world in simplicity and silence, without any furrher shewe or ostentation of his owne doings; meaning notwithstanding by his eternall wildom, that the prophecy of Ezechiel should be fulfilled, which fore-signified the being of his foure irrefragable witnesses, which day and night, without rest, should preach, extoll, and magnifie theyr Lorde and Maister to the worlds end.

Iesus left no-
thing writ-
ten by him-
selfe.

Ezech. i.

Foure then were fore-prophecied, and foure as wee see by Gods prouidence, were provided to fulfill the same prophecy. The first and last are two Apostles, that wrot as they had seene. The two middle are two Disciples, who registred thinges as they had vnderstood by conference with the Apostles . The first Gospell was written by an Apostle, to giue light and open the way to all the rest. And the last in lyke manner was written by an Apostle, to giue authority and con-

The differēt
qualities and
circumstan-
ces of the
foure Euan-
gelists.

Prooſes of Chriſtianity.

confirmation to all the former. The firſt was written in the Hebrew or Jewiſh tongue, for that Jeſus actions were doone in that Countrey, to the ende that thereby, eyther the whole Nations might belecue them, or the obſtinate impugne them. The other three were written in the publique tongues of all other Nations, that is, in the Greeke and Romaine languages, if it be true († which diuers hold) that S. Marks Goſpell was firſt written in Latine.

* See Ar-
macan. lib. 9.
de queſt.

Circum-
ſtances of
truth in our
Euangelists.

They wrote theyr ſtorie in diuers Countries, each one remayning farre diſtant from another, and yet agreed they all (as we ſee) moſt exactly, in the very ſame narration. They wrote in diuers times, the one after the other, and yet the latter did neyther correct nor reprehend any thing in the former. They publiſhed theyr ſtorie, when infinite were alieue that knewe the factes, and many more that deſired to impugne them. They ſette downe in moſt of theyr particular narrations, the time, the day, the houre, the place, the Village, the houſe, the perſons, the men, the women, and other the like. Which circumſtances, the more they are in
number,

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number, the more easie to be refuted if they were not true. Neyther did they in Iury, write of things done in India, but in the same Countrey it selfe, in Townes and Citties that were publicquely knowne, in Bethania and Bethsaida, Villages hard by Ierusalem: in the Suburbes and hills about the Citty, in such a streete, at such a Gate, in such a porche of the Temple, at such a fish poole, which all people in Ierusalem did euery day behold.

They published theyr wryting in theyr owne life time, and preached in word, so much as in wryting they had recorded. They permitted the same to the iudgement and examination of all Christes Church, especially of the Apostles, who were able to discern euery least thing therein contained. So S. Marke set foorth his Gospell, by the instruction and approbation of S. Peter, as also did S. Luke by the authority of S. Paule, They altered not theyr wrytings afterward, as other Authors are woont in theyr latter editions, nor euer corrected they one iote of that vvhich they had first set downe. And that which neuer happened in any other

The publi-
shing of our
Gospels.

*Hier. in ca-
talog scrip.
Eccles.*

wri-

Proofes of Christianity.

wrytings in the world besides, nor euer Prince or Monarch was able to bring to passe, for credit of his Edicts or sanctions: they gaue theyr lyues for defence & iustifying of that which they had written.

The maner
of stile in
our Euan-
gelists.

*Math. 21.
Marke, 2,
Iohn. 7.
Luke, 19.*

*Marke, 15.
Iohn, 10, 11.
and 20.*

Theyr manner of wryting, is sincere and simple, without all Arte, amplification, or rethoricall exhortation. They flatter none, no not Iesus himselfe, whom they most adore, nor in confessing him to bee theyr God and Creator, doe they conceale his infirmities of flesh, in that he was man: as hys hunger and thyrist: his being weary: howe hee wept: his pactions of feare, and the lyke. So lykewise in the Apostles that vvere the Gouvernours, Superiours, and heads of the rest: doe these Euangelists dissemble, hide, or passe ouer no such thinges as were defects, and might seeme to worldly eyes to turn to theyr discredites. As for example, how Christ rebuked them for theyr dulnesse in vnderstanding: howe after long instruction, they proposed notwithstanding, very rude and impertinent questions vnto him; howe Thomas would not belecue the attestation of his fellowes: how Saint Iohn

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John and S. Iames, the Sons of Zebedee, ambitiouslie solicited to haue the preheminance of sitting neereſt to Chriſt in his glory: vvhich latter claue, being ſet downe cleerely by S. Mark, while yet S. Iohn the Apoſtle was liuing, the ſame was neuer denied, nor taken ill by the ſayd Apoſtle, neyther was S. Markes Goſpell anie thing the leſſe approued by him, albeit he liued longeſt, and wrote laſt of all the reſt.

Marke, 10.

Nay, which is more, and greatly (no doubt) to be obſerued; theſe E- uangelists were ſo ſincere and religi- ous in theyr narrations, as they noted eſpeciallie the imperfections of themſelues, and of ſuch other as they principally reſpected. So S. Mathew nameth himſelfe *Mathew the Pub- lican*. And ſo S. Marke, beeing Pe- ters Diſciple, recordeth particularly how S. Peter thrice denied his Lorde and Maiſter. S. Luke that was Schol- ler and dependant of S. Paule, maketh mention alone of the differen- ces betweene Paul & Barnabas, and in the Story of S. Stephens death, after all his narration ended, he addeth a claue that in humane iudgement might haue beene left out, to wit,

A ſpeciall
poynt to be
obſerued in
our Euan-
geliſts.

Math. 10.

Marke, 14.

Acts, 15.

Saulus

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Acts. 27.

Saulus erat consentiens neci eius Saul was consenting and culpable of Stephens death. Whereby we may perceave most perspicuously, that as these men were plaine, sincere, and simple, and farre from presuming to deuise any thing of themselves, so were they religious, and had scruple to passe o-uer, or leaue out any thing of the truth in fauor of themselves, or any other whatsoeuer.

These mens wrytings then, were published and receaued for yndoubted truth, by all that lyued in the verie same age, and were priuy to the particulers therein contained. They were coppied abroad into infinite mens hands, and so conserued with all care and reuerence, as holy & diuine Scripture. They were reade in Churches throughout all Countries and Nations: expounded, preached, and taught by all Pastours, and commentaries made vpon them by holy Fathers from time to time. So that no doubt can be made, but that we haue the very same wrytings incorrupt as the Authours left them: for that it was impoossible for any enemie to corrupt so many copies ouer the world, without discouery and resistance,

No doubt
but that we
haue the
true wry-
tings of our
Euangelists.

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sistance . And the same verie texte,
words, and sentences, which from age
to age the learned Fathers do aledge
out of these Scriptures, we find them
now, as they had them at that time.
As for example, S. Iohn that lyued
longest of all the Apostles and Euan-
gelists, had among other Schollers
and Auditors, Papias, Ignatius, and
Polycarpus, all which agree of the
four Gospels and other writings left
vnto vs in the new Testament, affir-
ming S. Iohn to haue approoued the
same . These men were Maisters a-
gaine to Iustinius Martir, Irenęus and
other, whose writings remaine vnto
vs. And if they did not, yet their say-
ings and iudgements touching the
Scriptures, are recorded vnto vs by
Eusebius and other Fathers of the *Euseb. lib. 5.*
next age after, and so from hand to *hist. cap. 15.*
hand, vntill our dayes. So that of this
there can be no more doubt, then
whether Rome, Constantinople, Ie-
rusalem, and other such renowned
Citties, knowne to all the world at
this day, be the very same whereof
Authors haue treated so much in an-
cient times.

The

Prooſes of Chriſtianity.

The fourth Conſideration.

Of Martyrs.

*Maca. lib. 1,
and 2.*

AND thus much of Chriſtes E-
uangeliſts, for whoſe more cre-
dite, and for confirmation of thinges
by them recorded, his diuine prou-
idence preordained, that infinite wit-
neſſes (whom we call Martirs) ſhould
offer vp their blood in the Primatiue
Church, and after. Whereas for no
other doctrine, profeſſion. or Reli-
gion in the world, the like was euer
heard of; albeit among the Iewes
in the time of the Machabees, and at
ſome other times alſo, whē that Na-
tion for theyr ſinnes were afflicted
by Heathen Princes, ſome few were
tyrannized, and iniuriouſlie put to
death; yet commonly, and for the
moſt part, this was rather of barba-
rous cruelty in the Pagans for theyr
reſiſtance, then directly for hatred
of Iewiſh Religion. And for the
number, there is no doubt, but that
more Chriſtians were put to death
within two moneths for theyr be-
leeſe thorough out the worlde, then
were of Iews for two thouſand yeres
before Chriſtes comming; which
is vndoubtedlie a matter very won-
derfull

Prooſes of Chriſtianity.

derfull, conſidering that the Iewiſh Religion impugned no leſſe the Pagan Idolatry, then doth the doctrine of the Chriſtians. But this came to paſſe that Chriſtes wordes might be fulfilled, vvho ſayde; *I come not to bring peace, but the ſworde.* And againe, *I ſende you forth as ſheepe among Wolves.* That is to ſay, to be torne and harried, and your blood to be deuoured.

Math. 5.

Math. 10.

In which extreame and moſt incredible ſufferings of Chriſtians, three poynts are worthy of great conſideration. The firſt, what infinite multitudes of all eſtates, conditions, ſexe, qualities, and age, did ſuffer daylie, for teſtimony of his truth. The ſecond, what intollerable and vnaccuſtomed * torments, not heard of in the worlde before, were deuifed by Tyrants for afflicting this kinde of people. The third, was inuincible courage and vnſpeakeable alacrity, the Chriſtians ſhewed, in bearing out theſe afflictions, which the enemies themſelues could not attribute, but to ſome diuine power, & ſupernatural aſſiſtance,

3. Poynts to be conſidered in our Martyrs.

* See the narration of Philaas, Byſhop in Africa, touching this point alledged by Eufe. lib. 8. hiſt. 11, & 12.

And for this latter poynt of comfort in theyr ſufferings, I will alledge onely

Prooſes of Chriſtianity.

The ſingular alacrity of Chriſtians in their ſufferings.

*Tertul. in
Apol. cap. I.*

Only this Teſtimony of Tertullian againſt the Gentiles, who objected, that wicked men ſuffered alſo as well as Chriſtians: vvhereto this learned Doctör made answer in theſe words. Truth it is, that many men are prone to ill, and doe ſuffer for the ſame; but yet dare they not defende theyr euill to be good, as Chriſtians doe their cauſe. For that euery euill thing by nature, dooth bring with it eyther feare or ſhame; and therefore we ſee, that malefactörs, albeit they loue euill, yet wold they not appeare ſo to the world, but deſire rather to lye in couert. They tremble when they are taken, and when they are accuſed, they deny all, and doe ſcarce often times confeſſe theyr dooings vpon torments. And finally, when they are condemned, they lament, mone, and doe impute theyr hard fortune, to deſteny, or to the Planets. But the Chriſtian, vvhat dooth hee like in this? is there any man aſhamed? or doth any man repent him when he is taken, except it be for that he was not taken rather? if he be noted by the enemy for a Chriſtian, he glorifieth in the ſame; if hee be accuſed, he defendeth not himſelfe; if he

Prooſes of Chriſtianity.

he be asked the queſtion, he confeſſeth it willingly; if he be cōdemned, hee yeeldeth thanks. What euil is there then in the Chriſtian cauſe, which lacketh the naturall ſequell of euil? I meane, feare, ſhame, tergiuerſation, repentance, ſorrow, and deplo- ration? What euill (I ſay) can thys bee deemed, whoſe guiltines is ioy? whoſe accusation is deſire? whoſe puniſhment is happines?

Hetherto are the words of learned Tertullian, who was an eye witneſſe of that he wrote, and had no ſmall parte in the cauſe of thoſe that ſuffered, beeing himſelfe in that place & ſtate, as daily hee might expect to taſt of the ſame affliction. To which combat, howe ready he was, may appeare by diuers places of thys his Apologic, wherein he vttereth (beſides his zeale and feruour) a moſt confident ſecuritie, and certaine aſſurance of Ieſus aſſiſtance, by that which he had ſcene performed to infinite o- ther, in theyr greateſt diſtreſſes, from the ſame Lorde before. So that no- thing dooth more acertaine vs of the diuine power and omnipotencie of I E S V S, then the fortitude inuiſi- ble, which aboue all humaine rea-

Ieſus aſſi-
ſtance to his
Martyrs.

Prooſes of Chriſtianity.

ſon, force, and nature, he imparted to his Martirs.

The fiſt Conſideration.

The ſubiec-
tion of ſpy-
rits.
After which Conſideration, there cometh to bee weighed, the fiſt poynt before mention, which is, of the ſame power and omnipotence of Ieſus, declared and exerciſed vpon the ſpirites infernall. Which thing, partly may appeare by the Oracles alledged in the end of the former Section; (wherein thoſe ſpirits fore-tolde, that an Hebrue chylde ſhould be borne, to the vtter ſubuerſion and ruine of theyr tyrannicall dominion,) and much more at large the ſame might be declared, by other aunſwers & Oracles vttered after Chriſtes natiuitie, and regiſtered in the Monuments euen of the Heathens themſelues. Wheroſ he that deſireth to ſee more ample mention (eſpecially out of Porphyrie, who was then liuing,) let him reade Eufebius ſixth Booke, *De preparatione Euangelica*, where he ſhall finde ſtore, and namely, that Apollo many times exclaimed, *Hei mihi, congemiscite: Hei mihi: Hei mihi: Oraculorum deſecit*

Prooſes of Chriſtianity.

me claritas. VVoe vnto mee, lament
ye with me, woe vnto me, woe vnto
mee, for that the honour of Oracles
hath now forſaken me. Which com-
plaints and lamentations, are nothing
els but a plaine confeſſion that Ieſus
was he, of whom a Prophet ſaide di-
uers ages before; *Attenuabit omnes*
Deos terra: he ſhal wear out & bring *Sopho. i.*
to beggery, all the Gods or Idols of
the earth. Thys confeſſed alſo the
wicked ſpyrits themſelues, when at
Chriſtes appearing in Iury, they cam
vnto him diuers times, and beſought
him not to afflict or torment them,
nor commaund them, preſently to
returne into hell, but rather to per-
mit them ſome little time of enter-
tainement in the Sea, or mountains,
or among heardeſ of Swine, or the
like. VVhich confeſſion they made
in the ſight of all the worlde and de-
clared the ſame afterwards by theyr
factſ and deedes.

For preſently vpon Ieſus death, &
vpon the preaching of his Name &
Goſpell throughout the worlde, the
Oracles which before were aboun-
dant in euery Prouince and Coun-
trei, were put to ſilence. Whereof I
might alledge the teſtimonie of very

Of the mi-
raculous
ceaſing of
Oracles at
Chriſtes ap-
pearing.

Prooſes of Chriſtianity.

Iuuenall.

many Gentiles themſelues, as that of Iuuenall.

Ceſſant Oracula Delphis.

Saty. 6.

All Oracles at Delphos doe nowe ceaſe. &c.

That alſo of another Poet :

Lucan.

*Exceſſere omnes adytis,
ariſque relectis
Dy quibus imperium
hoc ſteterat, &c.*

That is, the Gods by whom thys Empyre ſtood, are all departed from their Temples, and haue abandoned their Altars and place of habitation. Strabo hath alſo theſe expreſſe wordes. *The Oracle of Delphos at this day is to be ſeene in extreame beggerie and mendicitie.*

Strab.lib.
Geograp.

Plut. de de-
fectu. Orac.

And finally, Plutarch that lyued within one hundred yeeres after Chriſt, made a ſpeciall Booke to ſearch out the cauſes, why the Oracles of the Gods were ceaſed in hys tyme. And after much turning and winding many wayes, reſolued vpon two principall points or cauſes thereof. The firſt, for that in his tyme, there was more ſtore of Wiſe men, then before, whoſe aunſwers might ſtand in ſteede of Oracles; and the other

Two inſuf-
ficient cau-
ſes.

Prooſes of Chriſtianity.

other, that peradventure the ſpyrits which were accuſtomed to yeeld Oracles, were (by length of tyme) growne olde and dead. Both which reaſons, in the very common ſence of all men, muſt needes be falſe and by Plutarch himſelfe cannot ſtande with probabilitie. For firſt, in hys Bookes which he wrote of the liues of auncient famous men, hee confeſſeth, that in ſuch a kind of wiſedome as hee moſt eſteemed, they had not theyr equals among theyr poſterity.

Secondly, in his Treatiſe of Phyloſophy, hee paſſeth it for a grounde, that ſpirits not depending of materiall bodies cannot die or waxe olde, and therefore of neceſſity hee muſt conclude, that ſome other cauſe is to bee yeelded of the ceaſing of theſe Oracles, which cannot bee but the preſence and commaundment of ſome higher power, according to the ſaying of Saint Iohn, *To this end appeared the ſon of God, that he might diſſolve (or overthrowe) the workes of the deuill.*

1. Iohn, 3.

Neyther dyd Ieſus thys alone in his owne perſon, but gaue alſo power and authority to his Diſciples and followers to doe the like, according

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Math, 10,

to theyr commiſſion in S. Mathewes Goſpell: *Super omnia Dæmonia, et ſpiritus immundos, &c.* You ſhal haue authoritie ouer all deuils & vncleane ſpyrits. Which commiſſion, howe they afterwarde put it in execution, the whole worlde yeeldeth ſufficient teſtimonie. And for examples ſake onely, I will alledge in thys place an offer or challenge made for tryall or prooſe thereof, by Tertullian to the Heathen Magiſtrates and perſecutors of his time, his words are theſe following.

*Tertu. in A-
polo. ad gen.*

A moſt cō-
fident offer
made by
Tertullian.

Let there be brought here in preſence before your trybunall ſeates, ſome perſon who is certainly known to be poſſeſſed with a wicked ſpirit, and let that ſpirite be commaunded by a Chriſtian to ſpeake, and he ſhall as truly confeſſe himſelfe to be a deuill, as at other times to you, he will falſely ſay hee is a God. Againe, at the ſame time, let there be brought foorth one of theſe (your Prieſtes or Prophets) that will ſeeme to be poſſeſſed with a diuine ſpirite, I meane of thoſe that ſpeak gaſping, &c. (in whom you imagine your Gods to talke,) and except that ſpirite alſo (commaunded by vs) doe confeſſe him

Prooſes of Chriſtianity.

himſelfe to be a deuill, (being afraid
indeede to lye vnto a Chriſtian) doe
you ſhedde the blood of the Chri-
ſtians in that very place, &c. None
will lie to their owne ſhame, but ra-
ther for honour or aduantage, yet
theſe ſpyrits will not ſay to vs, that
Chriſt was a Magitian, as you doe,
nor that he was of the common con-
dition of men. They will not ſay, he
was ſtolne out of the Sepulcher, but
they will confeſſe that hee was the
vertue, wiſedome, and word of God;
that he is in heauen, and that he ſhall
come agayne to be our Iudge, &c.
Neyther will theſe deuils in our pre-
ſence deny themſelues to be vnclean
ſpyrits, and damned for theyr wic-
kednes, and that they expect his moſt
horrible iudgement, profeſſing alſo,
that they doe feare Chriſt in GOD,
and God in CHRIS T, and that
they are made ſubieſt vnto his Ser-
uants.

Heitherto are the words of Tertul-
lian, contayning (as I haue ſayde) a
moſt confident challenge; and that
vpon the liues and blood of all Chri-
ſtians, to make tryall of theyr power
in controlling thoſe ſpirits, which the
Romaines and other Gentiles adored

Prooſes of Chriſtianity.

as their Gods. Which offer, ſeeing it was made and exhibited to the perſecuters themſelues, then lyuing in Rome, well may we be aſſured, that the enemy would neuer haue omitted ſo notorious an aduantage, if by former experience he had not beene perſwaded, that the ioyning heerein would haue turned and redounded to his owne confuſion.

The wonderfull authority of Chriſtians ouer ſpirits.

Laſt. li. 2, de inſt. cap. 16.

Euſe. li. 5, de præp. Euan.

And this puſſant authority of Ieſus imparted to Chriſtians, extended it ſelte ſo farre forth, that not onely theyr words and commaundements, but euen their very preſence did ſhut the mouthes, and driue into feare the myſerable Spyrites. So Laſtantiuſ ſheweth, that in hys dayes, among many other examples of this thing, a ſeely Sequing man that was a Chriſtian, following his Maiſter into a certayne Temple of Idols, the Gods cryed out, that nothing coulde bee well doone, as long as that Chriſtian was in preſence. The like recordeth Euſebiuſ of Diocleſian the Emperour, vwho going to Apollo for an Oracle, receaued aunſwere, *That the iuſt men were the cauſe that hee could ſay nothing.* Which iuſt men, Apollos Prieſtes interpreted, to be meant ironi-

Proofes of Christianity.

ironicallie of Christians; and there-
vpon Dyoclesian beganne his most
searce and cruell persecution in Eu-
sebius dayes. Sozomenus also wry-
teth, that Iulian the Apostata, ende-
uouring with many sacrifices & con-
iurations, to draw an aunswere from
Apollo Daphnæus, in a famous
place called Daphne, in the suburbs
of Antioch, vnderstood at last by the
Oracle, that the bones of Saint Ba-
bylas the Martyr, that lay neere to
the place, were the impediment why
that God coulde not speake. And
there-vpon, Iulian caused the same
body presently to be remoued. And
finally, heereof it proceeded, that in
all sacrifices, coniurations, and other
misteries of the Gentiles, there was
brought in that phrase, recorded by
scoffing Lucian, *Exeat Christian*,
let Christians depart; for that while
they were present, nothing could be
well accomplished.

*Sozom.lib. 3.
hist. cap. 18.*

*Lucian in
Alex.*

To conclude, the Pagan Porphy-
rie, that of all other most earnestlie
endeuoured to impugne and disgrace
vs Christians, and to holde vp the
honour of the enfeebled Idols, yet
discourfing of the great plague that
raigned most furiously in the Cittie

*Porph.lib. 5.
cont. Christ.
apud Euseb.
ls. 5, ca. 1, de
prep. Evan.*

Prooſes of Chriſtianity.

of Meſſina in Cicilie where he dwelt
yeeldeth this reaſon, why Aeſculapius
the God of Phiſick (much adored in
that place) was not able to help them.

A meruail-
lous confeſ-
ſion of Por-
phiry.

*It is no meruaile (ſaith he) if this Citty
ſo many yerſes be vexed with the plague,
ſeeing that both Aeſculapius and all o-
ther Gods be now departed from it, by
the comming of Chriſtians. For ſince
that men haue begun to worſhippe this
Ieſus, we could neuer obtaine any pro-
fit by our Gods.*

Thus much confeſſeth this Patron
of Paganisme, concerning the maine
that his Gods had receaued by Ieſus
honour. Which albeit he ſpake with
a malicious minde to bring Chriſti-
ans in hatred and perſecution there-
by, yet is the confeſſion notable, and
confirmeth that ſtory vvhich Plu-

A pretty ſto-
ry of Plu-
tarch.

tarch in his fore-named booke doth
report; that in the latter yerſes of the
raigne of the Emperour Tyberius, a
ſtrange voyce, and exceeding horri-
ble clamor, with hidious cryes, skri-
ches, and howlings, were heard by
many in the Græcian Sea; complay-
ning that the great G O D Pan was
nowe departed. And thys Plutarch
(that vvas a Gentile) affirmeth to
haue beene alledged and approued,
before

*Plut. de de-
ſect. ora.*

Proofes of Christianity.

before the Emperour Tyberius, who meruailed greatly thereat, and could not by al his Diuines & Sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of this wonderfull accident. But we christians, comparing the time wherein it happened, vnto the time of Iesus death and passion, and finding the same fully to agree, may more then probably perswade our selues, that by the death of theyr great God *Pan*, (which signifieth all) was imported the vtter ouerthrow of all wicked spirits and Idols vpon earth.

The sixth Consideration.

AND thus hath the Deitie of Iesus beene declared and approoued by his omnipotent power, in subduing infernall enemies. Nowe resteth it for vs to make manifest the same, by his lyke power and diuine iustice, shewed vpon diuers of his enemies heere on earth, whose greatest punishment, albeit for the most part, he reserueth for the life to com, yet sometimes for manifestation of hys omnipotencie, (as especially it was behouefull in those first dayes of

The punishment of enemies.

his

Prooſes of Chriſtianitie.

**Herod Aſ-
colonita.**

*Iosep. lib. 17.
anti. cap. 10.
et lib. 1, de
bello. Iudia.
cap. 21.*

hys appearance in the worlde) hee
chasteneth them also, euen heere on
earth in the eye and sight of all men.
So wee reade of the most infamous
and myserable death of Herode the
first, surnamed Aſcolonita, who af-
ter his persecution of Christ in hys
infancie, and the slaughter of the in-
fants in Bethleem for his sake ; was
wearied out by a lothsome lyfe, in
feare and horreur of his owne wife
and children : vvhom after hee had
most cruelly murdered , was enfor-
ced also by desperation, through his
vnſpeakeable griefes, vexations, and
torments, to offer his owne hand to
his owne destruction, if hee had not
been stayed by his friends that stood
about him.

Archelaus.

*Iosep. lib. 17,
anti. cap. 15.
lib. 2, de bel.
Iudai. cap. 6.*

After him, Archelaus hys eldest
sonne, that was a terrour to Iesus at
his returne from Egypt , fell also by
Gods iustice into meruailous cala-
mities. For first, beeing left a King
by his Father, Augustus would not
allow or ratifie that succession, but
of a King made him a Tetrarch, as-
signing vnto him onely the fourth
part of that dominion which his Fa-
ther had before . And then agayne,
after nine yeeres space, tooke that a-

way

Prooves of Christianity.

way in like manner, with the greatest dishonour hee could deuise, seizing vpon all histreasure and riches by the way of confiscation, & condemning his person to perpetuall banishment, wherein hee dyed most miserably in Vienna in Fraunce.

Not long after thys, the second Sonne of Herod the first, named Herode Antipas, Tetrarch of Galilie, who put Saint Iohn Baptist to death, and scorned Iesus before his passion, (whereat both himselfe and Herodias his Concubine was present,) was deposed also by Caius the Emperor, (beeing accused by Agrippa his nearest kindlsman) and most contumeliously sent in exile, first to Lyons in Fraunce, and after that; to the most deserte and inhabitable places in Spayne, vvhether hee vvith Herodias wandred vp and downe in extreame calamity so long as they lyued, and finally ended their dayes abandoned of all men. In which misery also it is recorded, that the dauncing daughter of Herodias, who had in her iolity demaunded Iohn Baptists head, beeing on a certayne time enforced to passe ouer a frozen Riuer, suddenly the Ice brake, and shee in her fall, had

Herod Antipas.

Iosep. lib. 18, antiq. cap 9. lib. 2, de bel. cap 8.

Herodias daughter.

Niceph. li. 12. cap. 20.

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had her head cut off by the same Ise, without hurting the rest of her body, to the great admiration of al the lookers on.

Herod Agrippa.

*Acts, 12,
Iosep. lib. 19.
antiq. cap. 7.*

Lib. 18, ca. 7.

The stock
of Herod
soone extin-
guished.

The lyke euent had another of Herods familie, named Herod Agrippa, the accuser of the fore-named Herode the Tetrarch; vwho in hys great glory and triumph, hauing put to death S. Iames, the brother of S. Iohn Euangelist, and imprisoned S. Peter, was soone after in a publique assembly of Princes and Nobles at Cæsaria, stricken from heauen with a most horrible disease, vwhereby hys body putrified, and was eaten with vermine, as both S. Luke recordeth, and Iosephus affirmeth. And the same Iosephus, with no small meruaile in himselte, declareth: that at the very same time when hee wrote his Storie, (which was about threescore and ten yeeres after the death of Herod the first) the whole progenie and of-spring, kindred, and family of the sayd Herod, (which he saith was exceeding great, by reason hee had many wiues together, with many children, brothers, and sisters, besides Nephewes and kinsfolk) were all extinguished in most miserable sort,

Prooves of Christianity.

fort, and gaue a testimony (saith Iosephus) to the world, of the most vaine confidence, that men doe put in humane felicity.

And as the punishments lighted openly vpon Iesus professed enemies in Iury; so escaped not all the Romaines theyr chastisement; I meane such, as especially had theyr hands in persecution of him, or of his followers after him. For first, of Pontius Pylat that gaue sentence of death against him, we reade, that after great disgrace receaued in Iury, hee was sent home into Italy, & there by manifest disfauours shewed vnto him by the Emperour his Maister, fell into such desperation, as he slew himselfe with his owne hands.

And secondly, of the very Emperours themselves, who lyued from Tyberius (vnder whom Iesus suffered) vnto Constantine the great, vnder whom Christian Religion tooke dominion ouer the worlde, (which contayned the space of three hundred yeres) very few or none escaped the manifest scourges of Gods dreadfull iustice shewed vpon them at the knitting vp of their daies. For examples sake; Tyberius, that permitted

The punishment of the Romaines,

Pilate.

*Eutro.lib.7.
hist.*

*Euseb.lib.1.
cap 7, hist.*

Chri:

Prooſes of Chriſtianity.

*Tertul.in
Apolog.*

Caligula.

Nero.

Chriſtians to liue freely, and made a Law againſt their moleſtation, (as before hath beene ſhewed) dyed in his bed peaceably. But Caligula that followed him, for hys contempt ſhewed againſt all diuine power, in making himſelfe a God, was ſoone after murdered by the conſent of his deereſt friends.

Nero alſo, who firſt of all other began perſecution againſt the Chriſtians, within ſewe monethes after hee had put S. Peter and S. Paule to death in Rome, hauing murdered in lyke manner his owne Mother, brother, wife, and Maiſter, was vppon the ſuddaine, from his glorious eſtate and maieltie throwne downe, into ſuch horrible diſtreſſe and con- fuſion in the ſight of all men, as being condemned by the Senate, to haue his head thruſt into a Pyllarie, and there moſt ignominiouſly to be whipped to death, was conſtrayned (for auoyding the execution of that terrible ſentence) to maſſacre him- ſelfe with his owne handes, by the aſſiſtance of ſuch as was deereſt vnto him.

The lyke may bee ſhewed in the tragicall endes of Galba, Otho, Vi- tellius

Prooves of Christianity.

tellius, Domitian, Commodus, Pertinax, Iulian, Marcinus, Antonius, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius, Carianus, Maximianus, Maxentius, Lucinius, and others.

Many Emperors that dyed miserably.

Whose miserable deaths, a noble man and Counseller, (well neere one thousand yeeres past) did gather agaynst Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vppon his enemies: adding furthermore, that since the time of Constantine, (whiles Emperors haue beene Christians) few or no such examples can be shewed, except it bee vpon Iulian the Apostata. Valens the Arian heritique, or some other of like detestable and notorious wickednes. And thus much of particuler men chastised by Iesus.

*Euagr. Sco-
last. lib. 3.
hist. cap. 41.*

But if wee desire to haue a full example of his iustice vppon a whole Nation together, let vs consider what befell Ierusalem, and the people of Iury, for theyr barbarous crueltie practised vpon him, in his death and passion. And truly, if we beleecue Iosephus and Phylo the Iewish Historiographers, (who lyued eyther with Christ, or immediatly after him,) it
can

The chastisement of Ierusalem, & of the Iewish people.

Prooſes of Chriſtianity.

*Iosep. lib. 19.
antig lib. 2.
et 3, de bell.
Judai.
Philo in
Flacco et lib.
2, de leg.
Cornel Tac.
lib. 12.*

can hardly be expressed by the tongue
or penne of man, what insufferable
calamities and miseries, were inflicted
to that people (presently vpon
the ascension of I E S V S) by Pilate
theyr Gouvernour, vnder Tyberius
the Emperour; and then agayne by
Petronius vnder Caligula, and after
that, by Cuinanus, vnder Claudius,
and lastly, by Festus and Albinus vnder
Nero. Through whose cruelties,
that Nation was enforced finally to
rebell, and take Armes agaynst the
Romain Empire, which was the cause
of their vtter ruine & extirpation by
Tytus and Vespasian. At what time
besides the ouerthrow of their Citty,
burning of their Temple, and other
infinite distresses, which Iosephus an
eye witnesse protesteth, that no
speech or discourse humaine can de-
clare.

The same Author likewise recor-
deth, eleuen hundred thousand per-
sons to haue been slaine, & fourscore
and seauenteene thousande taken a-
liue, who were eyther put to death
afterward in publique tryumphes, or
sold openly for bond-slaues into all
parts of the world.

And in this vniuersall calamity of
the

Prooves of Christianity.

the Iewish Nation, beeing the most notorious & greivous, that euer happened to people or Nation before or after them, (for the Romaines neuer practised the like vppon others) it is singularly to be obserued, that in the same time and place, in which they had put Iesus to death before: that is, in the feast of the Paschall, when theyr whole Nation was assembled at Ierusalem, from all parts, Prouinces, and Countties of the earth: they receaued this their most pittifull subuersion, and that by the hands of the Romaine Cæsar, to whom by publique cry, they had appealed from Iesus, but a little before.

Yea, further it is obserued and noted, that as they apprehended Iesus, and made the entrance to his passion vpon the Mount Oliuet, so Tytus (as Iosephus wryteth) vppon the same Mount planted his first siege for their finall destruction.

And as they ledde Iesus from Caiphas to Pilate, afflicting him in their presence: so nowe were they themselves led vp and downe from Iohn to Symon, (two Tyrants that had vsurped dominion within the Citty,) and were scourged and tormented before

How Christ
his death
was punished
with lyke
circumstances
vpon the
Iewes.

*Iosep. lib. 5,
de bel. ca. 8.*

Capit. 27.

Prooſes of Chriſtianity.

before the tribunall ſeates. Againſt
they had cauſed Ieſus to be ſcoſſed
beaten, and villainouſly intreated by
the Souldiers in Pylates Pallace :
were now their owne principall Re-
lers and Noble-men, (as Ioseph
writeth) moſt ſcornfully abuſed, bea-
ten, and crucified by the ſame Soul-
diers. Which latter poynt of cruci-
fying, or villainous putting to death
vppon the Croſſe, was begun to be
practiſed by the Romaines vpon the
Iewiſh Gentry, immediatly after
Chriſtes death, and not before. And
nowe at this time of the warre, Iose-
phus affirmeth, that in ſome one
day, ſiue hundred of hys Nation
were taken & put to this opprobri-
ous kinde of puniſhment; in ſo much,
that for the great multitude he ſaith:
Nec locus ſufficeret Crucibus, nec Cru-
ces corporibus : that is, neyther the
place was ſufficient to contayne ſo
many croſſes as the Romaines ſet vp,
nor the croſſes ſufficient to ſuſtayne
ſo many bodies as they murdered by
that torment.

Lib 5, de bel.
cap. 28.

A merui-
lous proui-
dence of

Thys dreadfull and vnſpeakeable
miſery, fell vppon the Iewes aboue
forty yeeres after Chriſtes aſcention,
when they had ſhewed themſelues
moſt

Proofes of Christianity.

most obstinate and obdurate against
his doctrine, deliuered vnto them, not
only by himselfe, but also by his Dis-
ciples; of which Disciples they had
now slaine S. Stephen & S. James, and
had driuen into banishment both S.
Peter and S. Paule, and other that had
preached vnto them.

To which latter two Apostles, (I
meane S. Peter and S. Paule) our Sa-
uour Christ appeared a little before
theyr martirdoms in Rome, as Lac-
tanius wryteth, and shewed that
within three or foure yeeres after
their deaths, he was to take reuenge
upon theyr Nation, by the vtter de-
struction of Ierusalem, and of that
generation. VVhich secrete aduise,
the layde Lactantius affirmeth, that
Peter and Paule reuealed to other
Christians in Iury: whereby it came
to passe, (as Eusebius also and other
authors doe mention) that all the
Christians lyuing in Ierusalem, de-
parted thence, not long before the
edge began, to a certayne Towne
named Pella, beyond Iordan, which
was assigned them for that purpose
by Iesus himselfe, for that it beeing
in the dominion of Agrippa, vvhose
good with the Romaiues, it remay-
ned

God, for de-
liuering the
Christians
that were in
Ierusalem at
the tyme of
destruction.

*Lib. 3, diu.
instit. cap. 21*

*Euseb. lib. 3,
hist. cap. 5.
Nicep. cap. 3.*

Prooves of Christianity.

ned in peace & safety, while all Iury
besides was brought to desolation.

The Jewish
miseries af-
ter the de-
struction of
Ierusalem.

This then was the prouidence of
God for the punishment of the Iew
at that tyme. And euer after, they
estate declined from worse to worse,
and theyr miseries daylie multiplied
throughout the world. Whereof he
that will see a very lamentable narra-
tion, let him read but the last booke
onely of Iosephus Historie *De bello
Iudaico*, wherein is reported besides
other things, that after the warre was
ended, and all the publique slaughter
ceased, Tytus sent three score thou-
sand Iewes as a present to hys Fa-
ther to Rome, there to bee put to
death in diuers and sundry manners.
Others hee applyed to be spectacles
for pastime to the Romaynes that
were present with him; whereof Io-
sephus sayth, that hee sawe with his
owne eyes, two thousand and five
hundred murthered & consumed in
one day, by fight & combat among
themselues, and with wilde beastes
at the Emperours appoyntment. O-
thers were assigned in Antioch and
other great Citties, to serue for fa-
gots in theyr famous bond fires, at
tunes of triumph. Others were sold

*Iosep. lib. 7.
de bello cap.
20, & 21.*

Proofes of Christianity.

to be bond-slaves, others condemned to dig and hewe stones for ever. And this was the ende of that warre and desolation.

After this agayne, vnder Traiane the Emperour, there was so infinite a number of Iewes slayne and made away by Marcus Turbo in Affrica, and Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the same Historians report; that in the eightene yeere of Adrian the Emperour, one Iulius Seuerus beeing sent to extinguish all the remnant of the Iewish generation; destroyed in small time, ninety and eight townes and Villages within that Countrey, and slew five hundred and fourscore thousand of that blood and Nation in one day; at which time also, hee beate downe the Citty of Ierusalem in such sort, as hee left not one stone standing vpon another of theyr ancient buildings; but caused some part thereof to be reedified agayne, and inhabited onely by Gentiles. He changed the name of the Citty, and called it * A E L I A, after the Emperours name. He droue all the progeny

The finall
desolation
of the Iew-
ish Nation.

Oros lib. 7, c.

13. Ariston.

pellens in

hist. Euse. lib.

4. cap. 8.

Niceph. lib. 3

cap. 24.

* The Em-
perours
name was
Aelius Adri-
anus.

Prooſes of Chriſtianity.

genity and ofspring of the Iews forth of all thoſe Countries, with a perpetuall Lawe confirmed by the Emperour, that they ſhould neuer returne: no, nor ſo much as looke back from anie high or eminent place to that Country againe. And this was done to the Iewiſh nation by the Romain Emperours, for accompliſhing that demaund, which theyr principall Elders had made not long before to Pilate the Romaine Magiſtrate, concerning Ieſus moſt iniurious death, crying out vvith one conſent and voyce, to wit, *Let his blood be vpon vs, and vpon our poſterity.*

Math. 25.

The ſeauenth Conſideration.

The fulfilling of Ieſus prophecies.

AND heerein alſo, I meane in the moſt wonderfull, and notorious chaſtiſement, or rather reprobation of the Iewiſh people, which of all the worlde was Gods peculier before, is ſette out vnto vs as it were in a Glaffe: the ſeauenth and laſt poynt, which wee mention in the beginning of thys Section: to wit, the fulfilling of ſuch ſpeeches and prophecies, as Ieſus vttered when he was vppon the earth; as namely at
one

Proofes of Christianity.

one time, after a long and vehement
commination made to the Scribes
and Pharisees, and principall men of
that Nation. (in which he repeateth
eyght seuerall times that dreadfull
threat woe) hee concludeth finallie,
that all the iust blood, iniuriouslie
shedde from the first Martyr Abell, *Math. 23*
should be reuenged very shortly vp-
on that generation. And in the same
place, hee menaceth the populus Cit-
tie of Ierusalem, that it shoulde be
made desert. And in another place, *Luke, 21,*
hee assureth them, that one stone
should not bee left standing thereof
vppon another. And yet further he
pronounceth vppon the same Cittie
these words; *The dayes shal come vp-
pon thee, and thine enemies shall enui-
ron thee with a wall, and shal besiege
thee: they shal streighten thee on e-
uery side, and shall beate thee to the
ground, and thy children in thee.* And
yet more particulery, he fore-telleth
the very signes whereby his disciples
shoulde perceiue when the tyme in-
deede was come, vsing this speech
vnto them. *When you shal see Ieru-
salem besieged with an Armie, then* *Luke, 21.*
know ye that her desolation is at hand,
for that these are the daies of reuenge,

*Jesus spee-
ches of Ie-
rusalem.*

Proofes of Christianity.

To the end all may be fulfilled which is written. Great distresse shall fall vpon this earth, & vengeance vpon this people. They shal be slaine by dint of the sword, & shal be led as slaues into all Countries. And Ierusalem shall be trodden vnder feete by the Gentiles, vntill the time of Nations be accomplished.

**The circum-
stance of the
time when
Iesus spake
his words, &
when they
were writ-
ten.**

Luke. 19.

This fore-tolde Iesus of the miserie, that was to fall vppon Ierusalem, and vppon that people (by the Romaines and other Gentiles,) when the Iewes seemed to bee in most securitie, and greatest amitie with the Romaines, (as also they were when the same things were written,) and consequently at that time, they might seeme in all humane reason, to haue lesse cause then euer before to misdoubt such calamities. And yet how certaine & assured fore-knowledge, (and as it were most sensible feeling) Iesus had of those miseries, he declared, not onelie by these expresse wordes, and by theyr euent: but also by those pittifull teares he shed vpon sight and consideration of Ierusalem, and by the lamentable speech hee v- sed to the women of that Citty, who wept for him at his passion, perswading them to weep rather for them-
selues

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selues and for theyr chyldren, (in respect of the myseries to follow) then for him. Which words and predictions of Iesus, together with sundry other hys speeches, fore-shewing so particularly the imminent calamities of that Nation, (and that as I haue sayd, at such time, when in humane discourse there could be no probabilitie thereof,) whē a certaine Heathen Chronicker and Mathematique, named Phlegon, about a hundred yeres after Christes departure, had dilligently considered, hauing seen the same also in his daies most exactlie fulfilled, (for he was seruauant to Adrianus the Emperour, by whose commaundement, as hath been said before, the finall subuersion of that Iewish nation was brought to passe) The testithys Phlegon (I say) though a Pagan, yet vpon consideration of these Heathen, euent, and other that he sawe, (as for the extreame persecution of Christians fore-told by Christ and the lyke) Christes hee pronounced, that neuer any man fore-told things so certainly to com, or that so precilely were accomplished, as were the predictions & prophecies of Iesus. And thys testimonie of Phlegon, was alledged and vr-

Luke. 23.

*Phle. Thral.
lib. annal.*

The testi-
monie of a
Heathen,
for the ful-
filling of
Christes
prophecies.

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*Orig. lib. 2.
con. Cels sub,
initium.*

ged for Christians against one Celsus a Heathen Philosopher and Epicure, by the famous learned Origen, even the very next age after it was written by the Authour; so that of the truth of thys allegation, there can bee no doubt or question at all.

*Other prophecies of Iesus fulfilled
to his Disciples.*

AND nowe albeit these predictions and prophecies, concerning the punishment and reprobation of the Iewes, fulfilled so evidently in the sight of all the worlde, might be a sufficient demonstration, of Iesus fore-knowledge in affaires to come, yet are there many other things besides fore shewed by him, which fell out as exactly as these did, notwithstanding that by no learning, Mathematicall reason, or humane coniecture they were or might be fore-seene. And as for example, the fore-telling of his owne death, the manner, time and place thereof: as also the person that shoulde betray him, together with his irrepentant ende. The flight, feare, and scandale of his Disciples, albeit they had promised
and

Prooſes of Chriſtianity.

and proteſted the cōtrary. The three ſeueral denials of Peter. The particular time of his owne reſurrection, and aſcention. The ſending of the holy Ghoſt, and many othe the like predictions, prophecies, and promiſes, which to his Apoſtles, Diſciples, and followers that heard them vitered, & left them written before they fell out, and ſawe them afterward accompliſhed; and who by the falſehood thereof ſhould haue receiued greateſt damage of all other men, if they had not beene true; to theſe men (I ſay) they were moſt euident prooſes of Ieſus diuine preſcience in matters that ſhould enſue.

*Prophecies fulfilled in the ſight of
the Gentiles.*

B V T yet for that an Infidell (with whom onely I ſuppoſe my ſelfe to deale in thys place) may in theſe and the like things, finde (perhaps) ſome matter of cauillation, and ſay, that theſe prophecies of Ieſus, were recorded by our Euangelists, after the particularities therein prophecied were effectuated and not before, and conſequently, that they might

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be forged, I will alledge certaine other euent, both fore-tolde and regiſtred before they came to paſſe, & divulged by publique wrytings in the face of all the world, when there was ſmall ſemblance that euer the ſame ſhould take effect. Such were the particuler foretellings of the kind and maner of S. Peters death, whiles he liued. The particuler & different manner of S. Iohn the Euangelifts ending from the reſt of the Apoſtles. The fore-ſhewing and deſcribing to his Diſciples, the moſt extreame and cruell perſecutions, that ſhould enſue vnto Chriſtians for his ſake, (a thing at that time not probable in reaſon, for that the Romans permitted the exerciſe of all kinds of Religions,) and that notwithstanding all theſe preſſures and intollerable afflictions, his faythfull followers ſhould not ſhrinke, but hold out and daily increaſe in zeale, fortitude, and number, and finally ſhoulde achieve the victory and conqueſt of all the worlde; a thing much more vnlikely at that day, and ſo farre paſſing all humane probabilitie, as no capacitie, reaſon, or conceite of man, might reach or attaine the fore-ſight thereof,

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thereof. And with this will we conclude our third & last part of the generall diuision set downe in the beginning concerning the grounds and proofes of Christian Religion.

The Conclusion.

Sect. 4.

BY all that hetherto hath been said we haue declared and made manifest vnto thee (gentle Reader) three thinges of great importance. First, that from the beginning and creation of the worlde, there hath beene promised in all tymes and ages a Messias, or Sauour of mankind, in vvhom, and by whom all Nations should be blessed; as also, that the particuler time, manner, and circumstance of hys comming, together with the quality of his person, purpose, doctrine, lyfe, death, resurrection, and ascention, were in like manner by the Prophets of GOD; most euidently foreshewed. Secondly, that the very same particulers and speciall poynts that were designed and sette downe by the sayde Prophets, were also fulfilled most exactly with theyr circumstances, in the person and acti-

The sum of
the former
3, Sections.

Prooſes of Chriſtianity.

3.

ons of Ieſus Chriſt our Lord and Sa-
uiour. Thirdly, that beſides the ac-
complishment of all the fore-ſayde
prophecies, there were giuen by Ie-
ſus many ſignes, manifeſtations, and
moſt infallible arguments of his dei-
ty and omnipotent puiſſance, after his
aſcention or departure from all hu-
mane and corporall conuerſation in
this world.

By all which wayes, meanes, argu-
ments, and prooſes, and by ten thou-
ſand more, which to the tongue or
pen of man are inexplicable, the chri-
ſtian mind remaineth ſetled and moſt
firmely grounded in the vndoubted
beleefe of his Religion, hauing be-
ſides all other things, evidences, cer-
tainities, and internall comforts and
aſſurances which are infinite: theſe
eight demonſtratiue reaſons & per-
ſwaſions which enſue, for his more
ample and abundant ſatisfaction
therein.

Eight rea-
ſons.

The Prophecies.

FIrſt, that it was impoſſible, that
ſo many things ſhould be fore-
tolde ſo precifely, with ſo many par-
ticularities, in ſo many ages, by ſo
diſfe-

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different persons of all sanctity, with so great concord, consent, and vnity, and that so long before hand, but by the Spyrit of God alone, that onely hath the fore knowledge of future euent.

The fulfilling.

SEcondly, that it could not possibly bee, that so many thinges so difficult and strange, with all theyr particulers and circumstances, should be so exactly and precisely fulfilled, but in himselfe alone, of whom they were truly meant.

Gods assistance.

THirdly, that it can no wayes bee imagined, that God would euer haue concurred with Iesus doings, or assisted him, aboue all course of nature, with so abundant miracles, as the Gentiles doe confesse that hee wrought, if he had beene a seducer, or taken vpon him to set forth a false doctrine.

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Iesus doctrine.

FOurthly, if Iesus had intended to deceaue and seduce the world, he would neuer haue proposed a doctrine so difficult and repugnant to all sensuality, but rather woulde haue taught thinges pleasant and gratefull to mans voluptuous delight, as Mahomet did after him. Neyther could the nature of man, haue euer effectuously embraced such austerity, without the assistance of some diuine and supernaturall power.

Iesus manner of teaching.

Fifthly, for that Iesus beeing poore-lie borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all vworldlie learning vvas in most flourishing estate; he could neuer possibly, but by diuine power, haue attayned to such exquisite knowledge in all kind of learning, as to bee able to decide all doubts and controuerxies of Philosophers before him; as hee did, laying downe more plainely, distinctly, and perspicuously,
the

Prooſes of Chriſtianity.

the pyth of all humaine and diuine learning, vwithin the compaſſe of three yeeres teaching, (and that to auditors of ſo great ſimplicity) then did all the Sages of the worlde vnto that day; inſomuch that euen then, the moſt vnlearned Chriſtian at that time, could ſay more in certainty of truth, concerning the knowledge of G O D, the creation of the worlde, the end of man, the rewarde of vertue, the puniſhment of vice, the immortallitie and reſt of our ſoules after this lyfe, and in other ſuch high poynts and miſteries of true Phyloſophy, then could the moſt famous and learned of all the Gentiles, that had for ſo many ages before, beaten their braines in contention about the ſame.

Ieſus life and manner of proceeding.

Sixtie, if Ieſus had not meant plainly and ſincerely in all his doings, according as hee professed, hee would neuer haue taken ſo ſeuere a courſe of lyfe to himſelfe, neyther would hee haue reſuſed all temporall dignities and aduancements as hee did.

Proofes of Christianity.

did; he would neuer haue chosen to die so opprobriously in the sight of all men, or made election of Apostles and Disciples so poore and contemptible in the world; nor if he had, would euer worldly men haue follo- wed him in so great multitudes, with so great feruour, zeale, constancy, and perseuerance vnto death.

*The beginners and first publishers
of Christian Religion.*

S Eauently, we see that the first be-
ginners and founders of Christian
Religion left by Iesus, were a multi-
tude of simple and vnskilfull persons,
vnapt to deceaue or deuise any thing
of themselves. They began against
all probability of mans reason: they
went forward against the streame &
strength of the world: they continu-
ed and increased aboue humane pos-
sibility; they perseuered in torments
and afflictions insufferable; they
wrought myracles aboue the reach
and compasse of mans ability: they
ouerthrew Idolatry that then posses-
sed the worlde, and confounded all
powers infernall by the onely name
and vertue of their Maister. They saw
the

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the prophecies of Iesus fulfilled, and all his diuine speeches and predictions come to passe. They saw the punishment of theyr enemies & chiefe impugnors, to fall vpon them in their dayes. They sawe euery day whole Prouinces, Countries, and Kingdoms conuerted to their faith. And finally, the whole Romaine Empire & world besides, to subiect it selfe to the law, obedience, and Gospell of their Maister.

The present state of the Iewes.

LAstlie, among all other reasons and arguments, this may be one most manifest vnto vs: that whereas by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death, the true Messias at his comining, as before hath been shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the worlde: (wherein according to the wordes of Ose,) *They shall sitte for a long time, without a King, without Osea, 3. Prince, without sacrifice, without Altar,*

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*ſay, without Ephode, or Images, and after this againe, the children of Iſrael ſhall returne, and ſeeke theyr God, in the laſt dayes. We ſee in this age the ſame paſticularities fulfilled in that Nation, and ſo haue continued nowe for theſe 15. hundred yeeres: that is, we ſee the Iewiſh people afflicted aboue all Nations of the world: diſperſed in ſeruitie throughout all corners of the earth: without dignity or reputation: without King, Prince, or common wealth of themſelues, prohibited by all Princes, both Chriſtian and other, to make theyr ſacrifice where they inhabite: deprived of all meanes to attayne to good knowledge in good literature, wherby daily they fall into more groſſe ignorance, & abſurdities againſt common reaſon, in their latter doctrine: then did the moſt barbarous Infidels that euer were, hauing loſt all ſence and feeling in ſpiritual affaires; all knowledge and vnderſtanding in celeftiall things for the life to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spirit: and finally, as men forlorne and filled with all kind of miſery, doe both by theyr inward and
exter-*

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external calamities, preach, denounce, and testifie to the worlde, that Iesus whom they crucified, was the onely true Messias & Sauour of mankind, and that his blood, (as they themselves required) lyeth heauily vppon their generation for euer.

*The conclusion of the Chapter, with
an admonishment.*

WHerfore to conclude this whole discourse, and treatise of the proofes and euidences of our Christian Religion: seeing that by so manifold and innincible demonstrations, it hath beene declared and laid before our eyes, that Iesus is the onely true Sauour and Redeemer of the worlde: and consequently, that his service and Religion, is the only way and meane to please Almighty God, and to attayne euerlasting happines: there remaynerh now to be considered that the same Iesus, which by so many Prophets was promised to Iesus shall be a Sauour, was also fore told by the be also a selfe same Prophets, that hee should Iudge. be a Iudge, and examiner of all our actions. Which latter poynt, no one Prophet

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Prophet that hath fore-ſhewed hys comming, hath omitted ſeriously to inculcate vnto vs. No not the Sibyls themſelues, who in euery place where they deſcribe the moſt gracious coming of the Virgins ſonne, doe alſo annexe there-vnto hys dreadfull appearance at the day of Iudgement, eſpecially, in thoſe famous Acroſtick verſes, whereof there hath beene ſo much mention before; the whole diſcourſe vpon the words *Ieſus Chriſt the ſonne of God, Sauour and Croſſe*, contayneth nothing elſe, but a large and ample diſcription of hys moſt terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

To which deſcription of theſe Pagan Prophets, is conſonant the whole tenor and context of the olde Byble, fore-ſhewing euery where, the dreadfull maiesty, terrour, and ſeuerity of the Meſſias at that day. The new Teſtament alſo, which tendeth to comfort and ſolace mankind, and hath the name of Euangile, in reſpect of the ioyfull newes which it brought to the world, omitteth not to put vs con-

*Apud. Euſe.
lib 4. in vita
Con in fi.*

*1, Reg. 2.
Pſalm 95.
Eſay, 2, 13.
26, 27, 30.
Ierem. 30.
Dan. 7.
Soph. 1.
Mala. 4.*

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continually in minde of this poynt. *Mat 12, 13.*
And to that ende both Christ him- *16, 14, 25.*
selfe, amidst all his sweete and com *Marke, 23.*
fortable speeches with his Disciples, *Luke, 17,*
did admonish them often of this last *Rom. 2. 14.*
day, and his Apostles, Euangelists, and *1, Cor, 15.*
Disciples after him, repeated, iterated, *2, Cor. 5.*
and vrged this important considera- *1, Thes 4, 5.*
tion, in all their words and writings. *2, Thes 1.*

VVherefore, as by the name and *1, Titus, 2.*
cogitation of a Sauior, we are great- *2, Peter, 3.*
lie stirred vp to ioy, alacrity, confi- *Hebr. 9.*
dence, and consolation, so by this *Iude. 4.*
admonishment of Gods Saints, and *Reue. 1.*
by the testimony of our Lord & Sa-
uiour Iesus Christ himselte, that hee
is to be our iudge, and seuerer exami-
ner of all the minutes and moments
of our life: wee are to conceaue iust
feare and dread, of thys his second
comming.

*An illation vpon the premisses, with
an exhortation.*

AND as by the whole former tre-
tise, wee haue beene instructed,
that the onely way to saluation, is by
the true profession of Christian Re-
ligion: so by this account that shall
be

Prooſes of Chriſtianity.

be demaunded at our handes at the laſt day, by the Authour and firſt inſtitutor of thys Religion: wee are taught. that vnleſſe we be true Chriſtians indeede, and do performe ſuch duties as this Law and Religion preſcribeth vnto vs, ſo farre off ſhall we be from receauing any benefit by the name, as our iudgement ſhall bee more grieuous, and our finall calamity more intollerable. For which cauſe, I would in ſincere charity exhort euery man that by the former diſcourſe hath receaued any light, & is thoroughly confirmed in his iudgement concerning the manifeſt and vndoubted truth of thys Chriſtian Religion: to employ his whole ſtudy and endeuours for the attainment of the fruite and benefite thereof, which is by beeing a true and faythfull Chriſtian: for that our Sauour Chriſt himſelfe fore ſignified: that many ſhould take the name without benefit or commodity of their profeſſion.

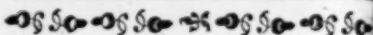
And to the ende each man may the better knowe or coniecture of himſelfe, whether hee be in the right way or no, and whether he performe indeede the true duty belonging to a
faith.

Proffes of Christianity.

faithfull Christian. I haue thought
conuenient to adioyne this Chapter
next following of that matter, and
therin to declare the particuler points
belonging to that profession. Which
being knowne, and thorowly con-
sidered, it shall bee easie for euery
one that is not ouer-partiall, or wil-
fully bent to deceaue himselfe, to dis-
cerne cleerely of his owne estate, and
of the course and way that bee hol-
deth.

This (I say) is a high poynt of wis-
dome for all men to doe while they
haue time; least at the last day, wee
hauing passed ouer the whole course
of our liues in the bare name onely
of Christianitie, without the sub-
stance and true knowledge thereof;
doe finde our selues in the number
of those most miserable and vnfor-
tunate people, who shall crie Lorde,
Lorde, and receaue no comfort by
that confession.

HOW



HOWE A MAN MAY
iudge or discern of himselfe, whe-
ther he be a true Christian
or not.

*With a declaration of the two parts be-
longing to that profession: which
are, beleeve and life.*

*see Parson
page 55.
Chap 3*

Chap. V.

AS in humaine learning and
Sciences of this world, after
declaration made of the vti-
lity, possibility, certainty, con-
ueniency, and other qualities,
commendations, & properties there-
of: the next poynt is, to shewe the
meanes & wayes whereby to attaine
the same: so much more, in this di-
vine and heavenly doctrine of Chri-
stian Religion, (which concerneth
our soule and euerlasting saluation,)
for that we haue shewed before, not
onely the most vndoubted trueth
where-vpon it standeth, but also that
the knowledge hereof, is so absolute-
ly necessary, as there is no other name
or profelsion vnder heauen, whereby
man-

Who is a true Christian.

mankinde may be saued, but onely
this of Iesus; it followeth by order

Acts, 4.

of consequence, that we should treat
in this place, how a man may attaine
the fruite of this doctrine, that is to
say, how he may come to be a good
Christian; or if hee already possesse
that name, how he may examine or
make triall of himselfe, whether hee
be so indeed or not. Which exami-
nation to speake in brieft, consisteth
wholy in consideration of these two
poynts. First, whether he doe not on-
ly, belecue vnfaignedly the totall sum
of documents and misteries, left by
Iesus and his Disciples to the Catho-
lique Church, but also perswade and
assure himselfe, of the forgiuenes of
all his sinnes, and of the fatherly loue
and fauour of God towards him in
Christ Iesus, whereby he is adopted
to be the sonne of God, and an heyre
of euerlasting life. Secondly, whether
hee conforme and frame his lyfe, ac-
cording to the precepts and doctrine
of Christ Iesus. So that in these two
poynts wee are to bestow our whole
speech in this Chapter.

The effect
of thys
Chapter.

Two points.

The

The first part concerning beleefe.

AND for the first, how to examine the truth of our beleefe, it would be ouer tedious to lay downe euery particuler way that might be assigned for disculsion thereof: for that it would bring in the contention of all times, as well auncient as present, about controuersies in christian Faith, which hath beene impugned from age to age, by the sedicious instruments of Christes infernall enemie. And therefore, as well in respect of the length, (whereof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuersie within the compasse of this worke, I meane onely at this time, (for the comfort of such as are already in the right way, and for som light vnto others, who perhaps of simplicity may walke awry,) to sette downe with as great breuity as possibly may be, some few general notes or obseruations, for their better helpe in this behalfe.

In which great affaire of our faith and beleefe (wherein consisteth as well the ground and foundation of
our

Who is a true Christian.

our eternall welfare, as also the fruite and entire vtilitie of Christes comming into this world; it is to be considered, that GOD could not of his infinite wisedome, (fore seeing all things and times to come) nor euer would of his vnspeakeable goodnes, (desiring our saluation as he dooth) leaue vs in this lyfe, without most sure, certaine, and cleere euidence of this matter; and consequently, wee must imagine, that all our errors committed heerein, (I meane in matters of fayth and beleefe among Christians) doe proceed rather of sinne, negligence, wilfulnes, or inconsideration of our selues, then eyther of difficultie or doubtfulnes in the meanes left vnto vs for discerning of the same, or of the want of Gods holy assistance to that effect, if wee would with humility accept thereof.

The matters
of fayth and
beleefe easie
among
Christians.

This Esay made plaine, when hee prophesied of this perspicuity, that is, of this most excellent priuiledge in Christian Religion, so many hundred yeeres before Christ was borne. For after that in diuers Chapters hee had declared the glorious comming of Christ in signes and myracles, as also the multitude of Gentiles that
shoul

Who is a true Christian.

should embrace his doctrine, together with the ioy and exultation of theyr conuersion; hee fore-sheweth presently, the wonderfull prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr fayth and Religion, as the most simple and vnlearned man in the worlde, should not be able (but of wilfulnesse) to goe astray therein. His words are these, directed to the Gentiles. *Take comfort and feare not. Beholde, your God shall come and saue you. Then shall the eyes of the blind be opened, and the eares of the deafe shall be restored, &c. And there shall be a path and a way: which shall be called* * *The holy way: and it shall be vnto you so direct a way, as fooles shall not bee able to erre therein.* By vvhich words we see, that among other rare benefits that Christes people were to receaue by his comming, this should be one, and not the least, that after his holy doctrine once published and receaued, it should not be easie for the weakest in capacitie or learning that might bee, (whom Esay heere noteth by the name of Fooles,) to runne awry in matters of theyr beleefe, so playne, cleere, and euident, should

Esay, 35.

*The direct
holy way of
Christians
vnder the
Gospell.

Who is a true Christian.

shoulde the way for all triall thereof
be made.

God hath opened himselfe vnto
vs in the holy scriptures, the writings *Iohn. 20. 21.*
and doctrine of Moles and the Pro- *2. Tim. 3.*
phets of Christ, and his Apostles; *Rom. 1. 20.*
wherein is contained what soeuer is
necessarie for our saluation. For al-
though the inuisible things of God,
that is, his power and God-head,
may be seene by the workmanship
and creation of the worlde, wherein,
as in a booke written with the hand *Psalme 19. 1.*
of GOD, and layd open to the eyes
of men, the glory of God, and hys
mightie power appeareth; Yet be-
cause either we read not this booke *Abac. 2. 1.*
at all, or if wee doe, we reade it care-
leslie, therefore it was necessary that
the Lord God shoulde adde another
Booke, more plaine and easie to bee
read, so as hee may run that readeth
it, and this is, (as hath been sayd) his
holie will, reuealed vnto vs in hys
written word. Which S. Augustine *Augu. in*
therefore very well, calleth the Letters *exposit. Psal.*
or Epistle of God, sent vnto vs from *96. et Serm.*
our heavenly Countrey, to teach vs *59. ad Fra-*
to liue godly and righteously whilst *trem, in E-*
wee sojourne heere in thys present *remo.*
world. *Titus. 2. 12.*

S. Thys

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Psal. 119,
105.

Thys is the Lanthorne vwhereby our feete may bee directed, and the light wherby our paths may be guided vnto Christ: it is that most certaine and infallible rule and leuell of all our actions, whereby both our sayth and lyfe are to be squared and framed. Yea, it is that holy and vnde-filed way, and withall, that plaine and easie way deuoted by Esay, which euen the very entrance thereof, giueth light and vnderstanding (as Dauid speaketh) vnto the simple.

Psal. 119, 7,

Psal. 119,
130.

And although wee must confesse with Saint Peter, that there are some thinges in the Scripture harde to bee vnderstoode, yet wee may also say with the same Peter, that they are hard to those that are vnlearned and vnstable, which peruert and wrest them to their owne destruction. So that if the Gospell of Christ bee yet hyd, it is hid to them that perishe, vvhose senses sathan hath closed, that the light thereof shoulde not shyne vnto them. And heere hence it is that the Apostle Saint Paul, pronounceth so peremptorily of a contentious and hereticall man, that *hee is damned by the testimonie of his own iudgement or conscience*, for that he hath

2. Pet. 3. 16.

1. Cor. 4. 3, 4,

Titus, 2,

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hath abandoned thys common, dy-
rect, and publique way, which all
men might see, & hath deuised par-
ticuler paths and turninges to him-
selfe. And heere-hence it is, that the
auncient Fathers of Christes Prima-
tiue Church, disputing against the
same kinde of people, defended al-
wayes that theyr error was of ma-
lice, and wilfull blindnes, and not of
ignorance; applying these wordes
of prophecie vnto them, *They that*
saw me, ranne out from me. *Psal. 31. 11,*

Thus then it appeareth, that the
playne and direct way mentioned by
Esay, wherein no simple or ignorant
man can erre, is the doctrine taught
by the mouth of our Sauour Christ
and his Apostles, which how-soeuer
it seeme to be obscure and darksome
to men of peruerse mindes, that are
not exercised in it, yet to the godlie
and studious readers & hearers that
haue theyr eyes opened, and theyr
mindes lightned to see the truth, it
is most plaine and easie to be vnder-
stood. *1. Pet. 1. 19*

And thys is the cause, that those
holy and sage Apostles of Christ, for
the better peruertering of al by-waies,
crooked pathes, and blinde lanes of

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1. Corin. 16.

Gala. 5.

2. Thes. 2,

1. Tim. 6. 20

Math. 7,

Rom. 16

2. Tim 2. 3,

Titus. 3.

errors that afterwarde might arise, (as by reuelation from Iesus they vnderstood there should doe many) so earnestly exhorted, & so vehemently called vppon the people, to stand fast in the documents then receiued, to hold firmly the faith & doctrine already deliuered, as a *Depositū*, & treasure committed, to be safely kept vntill the last day. And aboue all other things, they most diligently forewarned them, to beware of new fangled teachers, whō they called Heretiques, who should breake from the vnitie of that bodie wherof Christ is the head, & should deuise new glosses, expositions, and interpretations of scripture, bring in new senses, doctrines, opinions and deuisions, to the renting of Gods Church and Cittie now builded, and to the perdition of infinite soules.

Gala. I, 11.

The Apostle S. Paule, euen whilst he lyued, founde some of his Schollers to be remoued by newe fangled Teachers to another Gospel, and the better to make them see theyr error, hee appealeth to the Gospell which he had taught them. The Gospel, hee preached, was not after man, neyther receiued he it of man, but by reuelation.

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revelation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine received by revelation from God himselfe, and faithfully deliuered vnto them, without backe or maim, as he receiued it. 1. Co. 12. 13.

Therefore Saint Ierome vpon that place, considering how all Hereticks haue iugled with the Scriptures from tyme to tyme, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague sores of the Church,) haue not the Gospell of GOD, because they haue not the Spirit of GOD, without which, that which is taught, groweth to bee mans Gospell. Thys maketh that learned Father to resolute vpon the matter, that it is a dangerous thing, peruersly to expound the holy Scriptures, for by this meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod peius est*, and that which is worse, (saith thys holie Father,) it is made the deuills Gospell. For discerning therefore of thys kinde of most per-

Ierom in Epist. ad Gal.

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Ephe, 4, 14,

1, Cor, 12,

No heresie
finally pre-
uailed a-
gainst the
Scriptures.

nicious people , and theyr deuilish dealing, and least we should be carried away with euerie winde of doctrine by the wilines of men , G O D hath ordained in his Church , Apostles, Doctours, Prophets, Pastors, and Interpreter, whom he hath so guyded and gouerned frō time to tyme with his holie Spirit , that they haue beene able by the Scriptures to repressle and beate downe whatsoeuer errours and heresies haue beene rayfed vp by the enemies of Gods truth, contrary to the analogie of fayth & rule of charitie ; that is to say, beside the true sence and meaning of the Canonickall Scripture.

When there rose vp certaine seditious fellowes among the Iewes, in the Primatiue Church, making some contention about theyr ceremonies, as dyd Simon Magus, Nicholas, Cerinthus, Ebion, and Meander , that were Heretiques, they were refelled and conuined out of the scriptures, by the Apostles and theyr Schollers, Martialis, Dyonisius Areopagita, Ignatius, Polycarpus and other , vwho were no doubt, directed and guided by the Spyrit of God. Afterwarde, when Basilides, Cerdon, Marcion, Valen-

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Valentinius, Tacianus, Apelles, Montanus, and diuers other troubled the Church vvith monstrous heresie, they were confuted by Iustinus Martyr, Dyonisius Byshoppe of Corinth, Ireneus, Clemens Alexandrinus, Tertullian, and theyr equals, who in all theyr controuerfies had recourse vnto the Scriptures, and being instructed and ledde by the Spirit of truth, preuailed mightily against theyr aduersaries. And so downward from age to age vnto our dayes, whatsoeuer heresie or different opinion hath sprung vp contrary to the doctrine of Christ and his Apostles, it hath beene checked & controled by the watchmen, spirituall Pastours, and Governours of the Church, who alledged alway the consent of the Scriptures for deciding of all doubts, and were most graciouslie guided by the Spirit of G O D in all their actions And hereof it is, that the word of God is called the sword of the Spirit; because as it was giuen by inspiration at the first, so beeing expounded by the direction of the same spirit, it is most liuely and mighty in operation: sharper then any two edged sword, & entering through euen

Ephe. 6, 17.

2, Tim. 3, 16.

Hebr. 4, 12.

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to the deuiding a sunder of the soule and the Spyrite, of the ioynts and the marrowe, and it is a discerner of the thoughts and intents of the hart.

This is that spirituall sword wherewith our Sauour Christ preuailed against sathan the head Lord and mai-ster of all Heretiques, who notwithstanding pretended Scriptures for his deuillish purposes. And the Apostle Paule, beeing furnished vwith thys onely weapon, disputed against the peruerse and ouer thwart Iewes which dwelt at Damascus, and confounded them, proouing by conference of Scriptures, that this was very Christ.

Math. 4.

Act. 9.

*Theophi-
lactus.*

Hieronimus.

Rom. 10, 17.

1, Pet 1, 23.

Ephe. 5, 26.

Nowe as it was expedient that the Gospels should be written, that wee learning the trueth foorth of them, should not be deceaued by the lyes of heresies; so was it necessary that the same gospels should be preached for the confirmation of fayth. And heereof it is, that the Apostle Saint Paul, Rom 10. saith, that faith com-meth by hearing the worde of God, because the word preached, is the ordinary meanes to beget and encrease fayth in vs, for the which cause also, it is called the incorruptible seede, where-

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whereby wee are borne a newe, and
wherby the Church is sanctified vn-
to the Lord.

Wherefore to conelude this poynt,
seeing that the holy Scriptures are
that most infallible and secure vway
mentioned by Esay, seeing they are
the rule and leuell both of our fayth
and lyfe, contayning in them suffici-
ent matter to confute errour & con-
firme the trueth, able to make a man
wise vnto saluation, and perfectlie
instructed vnto euery good worke, *2, Tim 3,*
this ought to be the duty of the faith *15, 16, 17.*
full, (that I may vse the words of Ba- *Basil. mora.*
fill) to bee thorowly perswaded in *Regula, 80,*
his minde, that those things are true *cap. 12.*
& effectuell, which are vttered in the
Scripture, & to reiect nothing there-
of. For if whatsoeuer is not of fayth
be sinne, (as sayth the Apostle) and
if fayth commeth by hearing, and
hearing by the word of God, with-
out doubt, when any thing is with-
out the holy Scripture, (which can-
not be of fayth,) it must needes bee
sinne. And therefore (to speake as S.
Augustine speaketh) if anie, I will
not say if wee, but (which S. Paule
addeth) if an Angell from heauen, *August. con.*
shall preach eyther of Christ or of his *litteras petilo.*
lib. 3, cap. 6.
Gala. 1, 8.
55 Church,

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Church, or of any other thing which pertayneth to fayth, or to the leading of our lyfe, otherwise then wee haue receaued in the holy Scriptures of the Lawe and the Gospeli, let them be accursed.

John, 5, 39.

Rom 10, 4.

Gala. 3, 24.

Now if forsaking all by-pathes of mens inuentions and traditions, wee will search diligently in the scriptures wherein wee thinke to haue eternall lyfe, we shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; vwho as he is the end of the Law for righteousness to euery one that beleueth, so doe they send vs directly, and as it were lead vs by the hand like a carefull Schoole mayster vnto him, teaching vs to apprehend and lay holde on him with the hand of fayth, and to apply him with his gyfts and graces vnto our selues, and our own saluation. So that fayth is made the meane, and as it were the Conduit to conuey Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Coloss 2, 12. Ye are buried (sayth hee) with him thorow Baptisme, in whom yee are also raised vp together, through the fayth
of

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of God, effectually working, vvhoe raised him from the dead. Wherof it ensueth, that all the faithfull doe not onely obtayne the benefit of Christes death and buriall by theyr Baptisme, whereby they die vnto sinne, but also doe receaue and enioy, the fruit and effect of his resurrection by a liuely faith, wherby they are quickened and raised vp vnto righteousness in this life, & are ascertained of resurrection to glory in the life to come, by his mighty working that is able to subdue all things to himselfe.

Philip. 3, 21.

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of this one vertue, it shall be woorth the labour, briefly (but yet plainly) to describe the forme, force, and nature of this fayth whereof we speake. Wherein you shal not looke for the diuers significations, vvhich that word receaueth in Scripture, nor for any declaration of those vnprofitable sayths whereof S. James speaketh, which are common to the wicked, and to the deuills themselues, whereby they belecue, that Iesus is that Christ, but heere my purpose is

James, 2, 19.

Mar. 1, 24.

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to entreate of that liuely and sauing
fayth, which is peculier and proper to
the elect and chosen children of God,
Math. 1, 21. whereby they belecue that Christ is
their Iesus, by whom they are saued
from their sinnes, and from the pu-
nishment due vnto the for the same,
Rom. 8, 17. and by whom only they are restored
to the fauour of G O D, and made
heyres with Christ of his heauenlie
kingdome.

Heb. 11, 1.

In the Epistle to the Hebrues, there
is a notable description of that liuely
fayth, where it is said to be the ground
of thinges that are hoped for, and the
evidence of thinges that are not seene.
Of which description of the Apostle,
we may make a plaine definition af-
ter this sort. Fayth is an assured per-
swasion of our saluation, by the
meanes of Christ, which is grounded
on the promises of God, & sealed in
our harts by the holy Ghost. Thys
definition is drawne from the forme
and property of true fayth, but the o-
ther in the Epistle to the Hebrues,
seemeth rather to be taken from the
substance of fayth, & speaketh of the
object matter thereof. But both of
them tend to one and the same thing,
namely, to expresse the nature of
true

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true fayth, to consist in the certainty of that eternall lyfe, which is purchased vnto vs by Christ Iesus, which although we enioy not presently, yet by fayth we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, that the Apostle calleth it *plerophoria*, Colos 2, 2. Heb. 10, 22. fulnes or assurance of fayth, when we are perswaded that we are so highly in Gods fauour, that nothing is able to seperate or remoue vs from the loue that God beareth vs in his sonne and our Sauour Christ Iesus. This fulnes of faith contayneth in it these three things.

Fyrst, a notice or knowvledge of the mercifull promises of GOD in Christ Iesus. Secondly, an vndoubted perswasion of the trueth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our salvation. For as it is not enough for a man to haue meate, vnlesse hee also eat it & digest it, so it is not enough for vs to know the promises of God, vnlesse wee belecue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne
salue

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Salve or medicine in his window, vnlesse he apply it to his wound, so is it not sufficient for vs, to knowe that Christ is the Sauior of the world, vnlesse also we acknowledge him to be a Sauior vnto vs, & lay hold on him by the hand of faith.

VWherefore this is the propertie and effect of a sauing fayth, euen to apply Christ with his gyfts vnto euery one of the faithfull, and to make all cōclussions of Gods promises particuler, that is, peculier to themselves and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument, where-with Christ the true life and food of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, and that heate of our harts and soules, whereby Christ the word of G O D, is spiritually taken, eaten, and digested of vs, with which word, or rather with which Christ, our soules doe liue: namely with the flesh and blood of Christ which we eate and drinke, whilst we embrace & receaue Christ by a liuely fayth. Where-vpon S. Cyprian hath this sweet saying. *Quod est esca carni, hoc anima est fides, &c.* That which

Isaac. 2.

Rom. 1, 17.

Heb. 19, 37.

Iohn. 6, 51.

*Cypr. lib. de
Cena Dom.*

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which meate is to the flesh, that is faith to the soule. That which food is to the body, that is the word to the Spirit. So that faith is the bond, which dooth so straightly vnite and knit vs vnto Christ, no otherwise then the members are vnited to the head; wherby we pertake his spirituall graces, as the members of mans body receaue nutriment from the head; and in a word, what good thinges so euer are necessary for our eternal life, doe flow & are deriued vnto vs from Christ, as from a most plentifull and wholsom fountaine, and are conueyed vnto vs by the instrument of faith, as by a strong and substantiall Conduit-pipe.

It were too long, and not so pertinent to the purpose, to recite all the properties of this sauing faith, whereof we speake; it may suffice therefore to haue shewed you these few notes, and effects thereof, by the due consideration whereof, it shall be easie for any to examine & try themselves as the Apostle speaketh, vwhether they be in the faith or no; and consequently, whether they be true Christians for the first part of that profession; namely for matters of beleefe, which

2, Cor. 13, 5.


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which consisteth (as hath been shewed) not onely in beleeuing whatsoever is propounded vnto vs in the holy Scripture, (although that also be a true sayth) but also in the assurance of Gods loue and fauour towards vs wrought in our hearts, by the preaching of the Gospell, & sealed by the holy Ghost : whereby we do firmly perswade our selues, that our sinnes are as vtterly forgiuen vs for Christ his sake, as if we neuer had committed any, and his righteousnes as perfectly imputed vnto vs, as if we had performed the same in our own persons. Wherefore, to conclude this first part of our present speech, hee that not onely protesteth with S. Ierome that hee dooth abhorre all sects and names of particuler men, as Marcionists, Montanists, Valentinians, and the lyke, (which lyke the builders of Babel) haue built vp Churches, Synagogues, and Conuenticles to gette themselves a name, that men might bee called after them, Marcionists, Montanists, and such others; hee I say, that loatheth and detesteth sects, and as hee was not baptized in the name of Marcion, Montan, or Valentinus; but in the Name of Iesus Christ,

*Dial cont.
Lucifer-
num.*

Geni. II.

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Christ, so refuseth hee to be called a Marcionist, Montanist, or Valentinian, or by any name of any man vnder heauen: and there withall reioyceth in the name of Christ to be called a Christian, and giuing all doctrines and Gospels the slip, pitcheth him vpon the doctrine and Gospell of IESVS, taught by his holy Apostles; he that can captiuate his vnderstanding to the obedience of Christ, to belecue humbly such things as Christ by his Apostles proposeth 2, Cor. 10, 5. to him, albeit his reason or sence should stand against the same. And not only so, but also perswadeth and assureth his owne hart and soule, that all the mercifull promises that God maketh in his word, doe belong vnto him in especiall, and that hee is one of that number which God hath elected to saluation, and for whose finnes Christ Iesus the son of GOD Ephes. 3, 17. was content to die, and to rise againe for his iustification, hee that findeth himselfe to be in this fayth, or rather this fayth to be in him; and seeketh the fruites and effects thereof, that is, as they are reckoned by the Apostle. Rom. 5, 12. Rom. 5. to be at peace with God, to haue  entrance vnto grace, to haue spi-

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Spiritual joy, not onely in prosperity, but euen in tribulation & affliction; to haue hope that maketh not ashamed; and to haue the loue of God shed abroad in his hart by the working of the holy ghost, &c This man (no doubt) is in a most sure case for matters of his faith, and cannot possibly walk awry therein, but may think himselfe a good christian for this first poynt, which is for matters of beleefe.

See Page 67 - Chap 3.

The second part of this Chapter.

THere followeth the second part of Christian profession, concerning lyfe and manners; vvhich is a matter of so much more difficulty then the former, by how many more wayes a man may be led from vertuous lyfe then from sincere fayth, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest, (as hath beene shewed,) that no man can erre therein but of inexcusable wilfulnesse. VVhich wilfulnesse of errour, * the holy Fathers of Christes Primatiue Church, did alwayes referre to two principall and originall causes, that is, pride and

* See S. Au.
de util. cre.
cap. 1, Cyp.
Epist. 61.
The two
causes of
heresie.

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and over-weening in our owne conceites, and to malice against our Superiours, for not gyuing our selues contentation to the thinges that wee desire. Of the first doe proceed new opinions, new glosing, expounding, and applying of the Scriptures, preferring our owne iudgement before all other past or present; the contempt and debasing of holy Fathers and Counsels, and whatloeuer prooffe standeth not with our owne lyking and approbation. The doings of Precis- matiques.

Of the second fountaine are deriued other qualities conformable to that humour, as are the denying of iurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouvernours, the impugnation of all Bishoplike dignities or Ecclesiasticall eminency, and especially of that rule whereunto appertaineth the correction of such lyke offenders: and finally, for satisfying this deuillish and pernicious venime of malice, those wicked reprobates doe incite & arme the people against theyr spirituall Pastours, they kindle factions agaynst Gods faythfull Ministers, they deuise a new Church, a new

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new forme and gouernment, a newe Kingdome and Ecclesiasticall Hierarchy vpon earth, whereby to bring men in doubt or staggering what or whom to belecue, or where-vnto to haue recourse in such difficulties as doe arise.

The obser-
uation of S.
Cyprian.

*Cyp. epist. 65
ad Rogation,*

Many cau-
ses of euill
lyfe.

These two maladies I say of pride and malice, haue beene the cause of obstinate error in all Heretiques from the beginning, as full well noted that holy and auncient Martyr S. Cyprian, when hee sayd so long agoe. These are the beginnings & originall causes of Heretiques & wicked Scismaticques, first to please and like well of themselues, and then being puffed vp vvith the swelling of pride, to contemne their Gouvernors and Superiors. Thus doe they abandon and forsake the Church, thus doe they erect a prophane Altar out of the Church agaynst the Church. Thus doe they breake the peace and vniity of Christ and doe rebell against Gods holy ordination.

Nowe then, as these are the causes eyther onely or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, so of error in life and manners, there
are

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are many more occasions, causes, of-
springs, and fountaines to be found.
That is to say, so many in number,
as we haue euill passions, inordinate
appetites, wicked desires, or vnlaw-
full declinations within our mind, e-
uery one whereof, is the cause often-
times of disordered life, & breach of
Gods commaundements. For which
respect there is much more set down
in Scripture for exhortation to good
lyfe, then to fayth, for that the error
heerein is more ordinarie and easie,
and more prouoked by our owne
frailty, as also by the multitude of
infinite temptations. Wherefore we
reade that our Sauour Christ in the
very beginning of hys preaching,
straight after hee was baptized, and
had chosen vnto him S. Peter and S.
Andrew, Iames, and Iohn, and some
other fewe Disciples, went vp to the
Mountaine, and there made his most
excellent, famous, and copious Ser-
mon, recited by S. Mathew in three
whole Chapters, wherein hee talketh
of nothing else but of vertuous lyfe,
pouerty, meekenesse, iustice, purity,
sorrowe for sinne, patience in suffe-
ring, contempt of riches, forgiuing
of iniuries, fasting, prayer, repen-
tance,

The effect
of Christes
Sermon.

*Math. chap.
6, and 7.*

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rance, entrance by the straight gate, and finally, of perfection, holinesse, and integrity of conuersation, and of the exact fulfilling of euery iote of Gods Law and commandements. Hee assureth his Dysciples with great asseueration, that hee came not to breake the Lawe, but to fulfill the same: and consequently, who soeuer shoulde breake the least of hys Commaundementes, and shoulde teach men so to doe, that is, should perseuere therein without repentance, and so by his example drawe other men to doe the like, should haue no place in the kingdom of heauen. *Math. 5, 20.* Agayne, hee exhorted them most earnestly to be lights, and to shine by good works to all the world, & that *Math. 6, 24,* except theyr iustice did exceede the iustice of the Scribes and Pharisies, (which was but extraordinary and externall) they could not be saued, He told them plainly, they might not serue two Maisters in this lyfe, but *Math. 7, 13.* either they must forsake GOD, or abandon Mammon. Hee cryed vnto them, *Attendite,* stand attent, and consider well your state and condition, and then againe, *seeke to enter by the straight gate.* And lastly hee concludeth,

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cludeth, that the only triall of a good tree, is the good fruite which it yeeldeth, without the which fruite, let the tree be neuer so faire or pleasant to the eye, yet it is to be cut downe and burned. And that not euery one that shall cry or say vnto him, Lord, Lord, at the last day, shall be saued, or enter into the kingdome of heauen, but onely such as did execute in deedes, the will and commandements of his Father in this life. For want whereof, he assured them, that many at that day, who had not only beleeued, but also done miracles in his name, should be denied, reiected, and abandoned by him. *Math. 7, 25.*

Which long lesson of vertuous life, being the first that euer our Sauour gaue in publique to his Disciples then newly gathered together, (as S. Matthew noteth,) (hauing treated somewhat before of poynts of faith, and by some miracles and preaching shewed himselfe to be the true Messias) dooth sufficiently teach vs, that wee must not onely beleue in his name and doctrine, but conforme our lyues and actions also to the prescript rule of his commandements.

For albeit in Christian Religion,
faith

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**A similitude
touching
faith and
works.**

faith be the first and principall foundation where vpon all the rest is to be stayed and grounded. Yet as in other materiall buildings, after the foundation is layde, there remayneth the greatest labour, time, cost, cunning and diligence to be bestowed, vpon the framing and furnishing of other parts that must ensue; euen so in this celestiall edifice or building of our soule, hauing layde on the foundation and ground of true beleefe, the rest of our life, time, labor, and studies, is to be employed in the perfecting of our life and actions, and as it were in raysing vp the walls and other parts of our spirituall building by the exercise of all vertues, & diligent obseruation of Gods commandements, without the which it will be to no more purpose for vs to brag of our knowledge in the Scriptures, or to say we haue faith, and looke to be saued as well as other men, then it will be to purpose, to haue a foundation without a building vpon it, or a stock or tree that beareth no fruit. Which thing S Iames (speaking of that historicall and dead faith, where by the wicked, and the very deuill themselves, belecue that there is one

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God) expresseth most excellentlie in this fit similitude, *As a body without a spirit is dead, euen so (sayth hee) is faith without worker.* *Iam.2.26*

Thys poynt of doctrine of vertuous life & obseruing of Gods cō-maundements, not our sauior Christ alone in his Sermon, most manifestly urged (as hath beene sayde) but hys fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpon the people to bring forth fruits meete for repentance; the other in all theyr wrytings, & no doubt in all theyr Sermons after matter of doctrine and faith propounded, doe proceede to exhortation, & precepts of Christian life. In so much as S. Augustine & other auncient Fathers are of opinion, that the rest of the Apostles, S. Peter, S. Iames, S. Iohn, and S. Iude, perceiuing the loosenes and securitie of the people in their times, directed their writings, eyther onely or principally to thys ende, euen to perswade and enforce the necessitie of good lyfe & conuersation among Christians. Yea and that Saint Paule himselfe, when hee concludeth that a man is iustified by fayth without
T. the

Math.3.8.
Rom.12.1.
Ephe.4.1.
Rom.3.28.

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the workes of the Law, doth not exclude the workes of charitie, as effects and fruites of fayth, which followe him that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that Saint Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames, speaking of the notes and signes whereby we are iustified: that is, (as the word is taken* els where) declared or knowne to be iust or righteous before men.

Mat. 12. 37.

Colos. 1. 10.

Iam. 2. 18.

Math. 5. 16

The sum is, that although good workes are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth therevnto: because by them as by certaine markes, we perceiue our selues to haue entered, and to haue proceeded in the way of eternal life. Yea they are the fruites and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that fayth which wee professe. And therefore our Sauour Christ willeth vs in the gospel, to let our light shine before mē, that they seeing our good works,

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workes, may take occasion thereby to glorifie our heauenly Father.

And his holy Apostle Saint Iames, *Iam, 2. 18*
byddeth thole carnall and sensuall Christians, that stooode so much vpon the onelie name of Fayth, to shew him theyr faith by their workes, that is, they shoulde declare & testifie vnto men (as I haue sayde) the fayth which they professed, by the fruites thereof. To men (I say) because men which iudge but by the outwarde appearance onely, cannot know the goodnes of a Tree, but by the good fruites which it yeeldeth; they cannot discern the inwarde fayth but by the outwarde workes. But as for God, that learcheth the secrets of the hart and raynes, it needeth not that wee should shewe him our fayth by our workes, nor may we looke for iustification at his hands by the best of them, for then might we haue wherof to boast, but there is no boasting with God, and therefore no iustifying by workes in his sight. Yet notwithstanding, the Lord requireth good workes at our handes, to the end that himselfe myght bee * glorified, our *1. Pet. 1. 2.*
needy bretheren releued & * com- *1. Cor. 9.*
forted, others gained and wonne by *1. 23.*

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2. Pet. 1. 10.

our example, to the embracing of the same sayth and Religion which wee professe; our owne sayth exercised and strengthened, and our calling and election made sure and confirmed.

1. Pet. 1. 18.

And it is very requisite that the chyl dren of God, which are bought vvyth so high a price, as with the blood of Iesus, should glorifie God both in soule and body, because they are redeemed both in soule & body, & not liue vnto themselues, but vnto him which died and rose againe for them. This is the end of our electi-

1. Cor. 6. 20.

1. Cor. 5. 15,

on before the foundations of the world were laid, as the Apostle Paule testifieth, euen that wee should bee holy and blamelesse before him in loue. This is the end of our creation, as the same Apostle witnesseth, Ephesians, 2. 10. Where he saith that wee are Gods workmanship created in Christ Iesus vnto goods workes, wherein hee hath ordained that wee should walke. This is the end of our redemption as old Zachary prophesied. Luke, 1, 74. 75. that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction, whereunto we were sub-

Ephs. 1. 4.

Ephs. 2. 10.

Luke. 2. 74.

iect, wee should serue God without
fear,

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fear, in holines and righteousness before him all the dayes of our lyfe. Finally, this is the ende of our vocation. For God hath not called vs to vncleannesse, but vnto holinesse, & as hee that hath called vs, is holy, so must we be holy in all maner of cōuersation. And it cannot be that they which are truelie iustified, that is to say, made righteous by a liuely faith in Christ, shoulde not also in some measure be sanctified, that is, made holy by a faithfull life in him.

1. Thes. 4. 7.

1. Pet. 1. 15.

Let not men therefore deceiue themselves with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise vnto themselves euerlasting lyfe, because they know the true G O D, and whom he hath sent Iesus Christ, but let them remember how Christ his Apostle, whom he deerely loued, expoundeth that saying, when hee wryteth. By thys we knowe G O D (*trulie*) if wee keepe his commaundements; and whosoever sayth that hee knoweth hym, and yet keepeth not his commaundements, is a liar, and the truth is not in him. For as it is a true saying, and by all meanes worthy to be receiued, that Christ

Iohn. 17 3.

1. Ioh. 2. 3. 4

1. Tim. 1. 15

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Titus. 3. 8.

Greg. in hom.
2. 9. in Euā.
Iohn. 20.

Titus. 1. 16.

1. Iohn. 2. 4.

Iesus came into the worlde to saue
sinners ; so it is as true a saying , and
no lesse worthy to be affirmed, that
they which haue beleueed G O D,
shold be careful to shew forth good
works. S. Gregory vpon the wordes
of Christ to S. Thomas, *Blessed are*
they who haue not seene, and yet haue
beleueed, hath a notable discourse to
this purpose. If any (sayth hee) infer
heereof, I beleuee, and therefore am
blessed, and shall be saued, hee sayth
truely , if his life bee aunswerable to
hys beleefe ; for that a true sayth
doth not contradict in manners, the
things which he professeth in words.
For which cause , S. Paule accuseth
certaine false Christians, in whom he
found no vertuous lyfe aunswerable
to theyr profession ; that they con-
fessed G O D in wordes. but denyed
him in theyr deedes . And S. Iohn
auoucheth , that who soeuer sayth
hee knoweth God, and keepeth not
his cōmaundements, is a lyer. Which
beeing so , wee must examine the
trueth of our faith by consideration
of our lyfe, for then and not other-
wise wee are true Christians , if wee
fulfill in works, that wherof we haue
made promise in wordes. That is, in
the

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the day of our Baptisme, wee promised to renounce the pompe of this worlde, together with all the workes of iniquity; which promise, if wee performe now after Baptisme, then are we true Christians, and may bee ioyfull. But contrariwise, if our lyfe be wicked, and contrary to our profession, it is sayde by the voyce of truth it selfe. Not euery one that shall say to me Lord, Lord, shall enter into the kingdome of heauen. And againe, why do ye call me Lord, Lord, and do not performe the things that I tell you. Here hence it is, that God complayned of his olde people the Iewes, saying: *This people honoureth me with their lips, but their hearts are far of from me.* And the Prophet David of the same people. They loued him with their mouth, & with their tongues they lyed vnto him. Wherefore let no man presume to say hee shall be saued, if sayth and good life be diuorced and put a sunder, which S Chrysostome noteth, by the wofull and heauy chaunce and iudgement that happened vnto him, who in the gospell was admitted to the feast of Christian faith & knowledge, but for lacke of the ornament or garment

What wee
promised in
our Baptis-
me.

Math. 7.

Esay. 29, 17.

*Psal. 78,
37, 37,*

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of good life, was most contumeliously deprived of his expectation.

Chrysost. hom 9, in Iohn. Of whom S. Chrysostomes words are these. He was invited to the feast and brought vnto the table, but for that by his foule garments he dishonored our lord that had invited him: he was not only thrust from the table and banquet, but also bound hand & foot, & cast into vtter darknes, where there is eternall weeping and gnashing of teeth.

Wherefore let vs not (deere bretheren) let vs not I say, deceaue our selues, & imagine that our dead and vnfruitfull faith will saue vs at the last day: for except wee ioyne pure lyfe to our beleefe, and in this heauenly vocation of ours, doe apparell our selues with the woorthy garments of vertuous deeds, whereby we may be admitted at the marriage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted his wedding weede.

2, Cor. 5, 1, 2. Which thing S. Paule well noteth, when hauing said, wee haue an euerlasting house in heauen, not made with mens hands, he addeth presentlic this exception, *Si tamen vestiti et*

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non nudi inueniamur. That is, if we be found at that day well apparelled and not naked. Would God euery Christian desirous of his saluation, would ponder well this discourse of S Christostome.

And so with thys alone to conclude our speech in thys Chapter, without allegation of further matters or authorities, (which are infinite to this effect) it may appeare by that which hath already beene sette downe, wherein the true profession of a Christian consisteth; and therby each man that is not partiall, or blinded in his owne affection, (as many are) may take a view of his estate and condition, and frame vnto himselfe a very profitable coniecture, how he is lyke to speede at the last accounting day. That is, what profit or advantage he may expect by his knowledge and profession of christian Religion. For as to him that belecueth soundly, and vvalketh vprightly in his vocation, performing effectually euery way his professed duty, there remayne both infinite and inestimable rewards prepared, so to him that strayeth aside, and swerueth from the right path of faith and life prescribed

The conclusion of this chapter.

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unto him, there are no lesse paynes and punishments reserued

For which cause, euery Christian that is carefull of his owne saluation, ought to fixe his eyes very seriously vpon them both; and as in beleefe to shewe himselfe constant, firme, humble and obedience; so in life and conuersation, to be honest, iust, pure, innocent, and holy.

And for this second poynt concerning life and maners, hath beene already handled in my former booke, (which as I vnderstand is imprinted in England) I shall neede the lesse to discourse heereof. But for I haue been admonished by the wrytings of diuers, how my former book hath been disliked in two speciall poynts; first, that I speak so much of good works, and so little of faith: secondly, that I talke so largely of Gods iustice, and so briefly of his mercy, whereby the consciences of many haue beene offended: let the last chapter going before of beleefe and life, aunswere the first, and that which immediatly followeth, serue for the latter obiection, and so I doubt not, but a Christian man may be thorowly resolved.

— — — — —

OF THE ONELY IM-
pediment that is wont to let sinners
from Resolution.

*Which is the mistrust and diffidence
in Gods mercy, through the multitude
and greivousnes of theyr
sinnes.*

Chap. V I.

² **A**mong all other the most
greivous and perillous co-
gitations, vvhich in thys
world are accustomed to of-
fer themselues to a minde in-
trangled and loden with great sinnes,
this vsually is the first, (through the
nature of sinne it selfe and crafty sug-
gestion of our ghostly enemy,) to
fall into distrust and dispaire of Gods
mercy. Such was the cogitation of
most vnhappy Caine. one of the first
inhabitants of the earth, who after
the murther of his owne onely bro-
ther, and other sinnes by him com-
mitted, brake into that horrible and
desperate speech, so greatly offensiue
vnto his Lord and Maker, *Mine ini-
quity is greater then that I may hope*
for.

Dispaire an
ordinarie
temptation
to the grea-
test sinners.

Caine.

Gen. 4.

Dispaire of Gods mercy.

Iudas.

for pardon. Such was in like manner the desperate conceite of wicked Iudas, one of the first of them that were chosen to the peculiar seruice of our Redeemer; who feeling hys conscience oppressed with manifolde iniquities, and most of all with the proditiō of his owne Lord & Maister, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning onely these words, full of miserable distrust and desperation, *I haue sinned in betraying the innocent and iust blood.* By which words and most wretched end, hee more greiuously offended & iniured his most louing and mercifull Saviour, then by all former iniquities committed against him.

Matb. 27.

**The shypwracke of
soules ouer-
laden with
sinnes.**

This then (most louing Brother) is the first and greatest Rock, whereat a sinfull soule ouer-burdened with the charge of her owne iniquities, & tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threatnes agaynst sinners, doth cōmonly make her shipwrack. That is, that most horrible depth and dungion, whereof the holy Scripture sayth; *The impious man when hee is come*

Prou. 18.

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come into the bottome and profundity of his finnes, contemneth all. That is the remediless sore, & incurable wound, where-with God himselfe chargeth Ierusalem, when he said, *Insanabilis fractura tua*: thy rupture is irreparable. And the Prophet Michas considering the same people, thorow the multitude of their wickednes, to encline nowe to dispayre of Gods goodnes towards them, brake forth into this most pittifull complaynt; *For this wil I weep & lament extremely, I will strip off my clothes & wander naked: I will roare like vnto Dragons, and sound out my sorow at Struthious in the Desert, for that the wound and malady of my people is desperate.*

Ierem. 3.

Mich. 1.

This is that great and maine impediment, that stoppeth the conduits of Gods holy grace, from flowing into the soule of a sinfull man. This is the knife that cutteth in sunder all those heavenly and blessed cordes, where-with our sweet Lorde and Sauour endeuoureth to drawe vnto repentance the harts of sinners, saying by his Prophet, *I will pull them vnto me, with the chaynes of loue and charity*. For by this meanes euery sinfull conscience commeth to answer,

The misery of desperation.

Hosea, 11.

Dispaire of Gods mercy.

Jerem, 2.

Ephe 4.

The thing
wherin God
most de
lighteth, is
mercy.

swere almighty God, as did Ierusalem, when being admonished of her sins, and exhorted by hys Prophet to amendment of lyfe, she sayde, *Desperavi, nequaquam faciam*, I am become desperate, I will neuer thinke of any such thing: To which lamentable estate vwhen a sinfull man is once arriued, the next step hee maketh, is, (for auoyding all remorse and trouble of conscience) to engulfe himselfe into the depth of all detestable enormities, and to abandon his soule to the very sinke of all filth and abominations, according as S. Paulo said of the Gentiles in like case, *That by dispaire they deliuered themselves ouer to a dissolute life, thereby to commit all madnes of vnclennes.* Which wicked resolution of the impious, is the thing, (as I haue noted before) that most of all other offences vpon earth dooth exasperate the ire of God, depriving his diuine Maiesty of that most excellent property, wherein he chiefly delighteth and glorieth: which is, his infinite and vspeakable mercy. This might be declared by diuers and sundry examples of holy writ, howbeit two onely shall suffice for this present.

The

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The first is of the people of Israel, not long before their banishment into Babilon; who beeing threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for theyr greuous sinnes committed agaynst his Maiesty. began (in sted of repentance) to fall to desperation, and consequently, resolved to take that impious course of all dissolute life, alledged before out of S. Paule: for thus they answered God exhorting them by his threats to reforme their wicked liues; *We are now growne desperate, and therefore wee will heereafter follow our owne cogitations, and every one fulfill the wickednes of his owne conceite.* Wherat God stormed infinitely, and brake forth into this vehemēt interrogation, *Interrogate Gentes, quis audiuit talia horribilia?* Aske & enquire of the very Gentiles, whether euer among them, were heard any such horrible blasphemies.

A desperate resolution.
Ierem. 18.

And after thys, for the more declaration of this intollerable iniurie heerein offered to his Maiesty; hee commaunded the Prophet Ieremie to goe forth out of his owne house, and to gette him to a Potters shop, which

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A meruail-
lous exam-
ple of Gods
clemency.

which in the village was framing his vessels vpon the wheele. Which Ieremy hauing done, he saw before his face a pot crushed & broken by the Potter all in peeces vpon the wheele, and thinking thereby that the vessell had been viterly vnprofitable and to be cast away, hee sawe the same clay presently framed againe by the Potter into a newe vessell, more excellent then before. Wherat he meruailing, God sayde vnto him; Dost not thou thinke (Ieremy) that I can doe with the house of Israell, as this Potter hath done with his vessell? or is not the house of Israell in my hands, as the clay in the hands of this craftsman? I will denounce vpon a suddaine against a Nation & kingdome, that I will roote it vp, and destroy it, and if that Nation or kingdome doe repent from theyr wickednes, I also will repent mee of the punishment which I intended to lay vpon them. And then he proceedeth forward, declaring vnto Ieremy the exceeding greefe & indignation which he conceaueth, that any sinner whatsoeuer, should dispaire of mercy and pardon at his hands.

The second example is, of the same
people

Dispaire of Gods mercy.

people of Israell, during the time of their banishment in Babilon, at what time, being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to dispaire of Gods mercy, & to say to the Prophet Ezechiell that liued banished among them, and exhorted them to amendment vppon assured hope of Gods fauor towards them; *Our iniquities and sinnes doe lie greuouslie vpon vs, & we languish in them, and what hope of lyfe them may we haue?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechiell, and sayd vnto him. *Tell this people as I doe liue saith the Lord God of Hosts, I wish not the death of the impious, but rather that hee should turne from his wicked wayes and liue. Why will the house of Israell die in their sinnes, rather then turne vnto me.* And then he maketh a large & vehement protestation, that howe greuously so euer any person should offend him, and howe great punishment so euer hee shall denounce against him, yea, if hee had giuen expresse sentence of death

An other
example of
Gods won-
derfull mer-
cie.

Ezech 33.

Dispaire of Gods mercy.

death and damnation vpon him, yet
* Iudgment *Si egerit penitentiam a peccato suo, feceritque iudicium et iusticiam:* that is,
& iustice to be vsed in if he repent himselfe of his sinnes, and
true repen- exercise * iudgment & iustice for the
tance, that time to come, *all his sinnes that hee*
is iudgment *hath committed shall be forgiven him*
vpon our (sayth almighty God) *for that he hath*
selues, & iu- *done iudgement and iustice.*
stice toward And this now might be sufficient,
others. (albeit nothing else were spoken) for
remouing this first obitacle and im-
pediment of true resolution, which is
the dispaire of Gods infinite goodnes
and mercy. Neuerthelesse, for more
euidēt cleering and demonstration
of this matter, and for the greater
comfort of such as feelee themselues
burdened with the heauy weight of
their iniquities committed against his
diuine Maiesty: I haue thought ex-
pedient in this place, to declare more
at large, this abundant subiect of
endlesse mercy, towards all such as
will truly turne vnto him; in what
time, state, condition, or age so euer
in this life, which shall be shewed and
set downe by these foure points and
parts that doe ensue.

Foure parts
of thys
Chapter.

The

Dispaire of Gods mercy.

*The first part, touching the loue that
God beareth towards man.*

FIRST of all, by the infinite and incomprehensible loue that almighty God beareth vnto man, which loue is alwaies the mother of fauour, grace, and mercy. If you demaund of me in what sort I doe proue that the loue of GOD is so exceeding great towards man, I aunswer as the Cosmographer is wont to doe, who by the greatnesse and multitude of the streames and Riuers, dooth frame a coniecture of the Fountayne from which they flow. The proper Riuers which are deriued, and doe run forth of loue, are good turnes & benefits, which seeing they are infinite, endlesse, and inestimable, bestowed by God vpon man, (as in the place before hath been declared, & the whole vniuersall frame of this worlde doth abundantly beare witnes,) it foloweth most euidently, that the origine, fountaine, and wel-spring of all these fauours, graces, and good turnes, must needes be infinite, immeasurable, and farre surpassing all compasse of mans vnderstanding.

If

Dispaire of Gods mercy.

Iob, 7.

Wisd. II.

The first
cause why
God loueth
vs, for that
he is our
Creator, &
we are his
own works.
Ezech. 18.

If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man, I can directly yeeld ye none at all, but rather meruaile thereat with holy Iob, why so soueraigne a Maie-
stie should set his heart vpon so base a subiect. Notwithstanding the holy Scripture seemeth to alledge one principall reason of his loue, when it sayth; *Nihil odisti eorum que fecisti, et parus omnibus, quia tua sunt Domine, qui diligis animas*. That is, Thou (ô Lord) which louest soules, canst not hate those thinges which thou hast made, but dost vse mercy towards all men, for that they are thine. And the lyke manner of reasoning vseth God himselte, when he sayth by the Prophet Ezechiell: *Behold, all soules are mine*, and heere-
vpon he inferreth a little after, *Nam quid voluntatis mee est mors impij*? Can I haue the will to damne a wicked mā, seeing that his soule is mine, created & redeemed by me? as who would say, thys were a case agaynst all order and equity. And the reason of this maner of speech & argument is, for that euery man naturally is inclined to loue the things that be of
his

Dispaire of Gods mercy.

his owne making. So we see, that if a man haue an Orchard, wherein be great variety of trees and plants, yet if there be but one of his own peculiar grafting, that flourisheth and prospereth well: he taketh more delight therein, then in any of the rest, for that it is his owne workmanshippe. So in lyke manner, if a man haue a Vineyard of his owne planting and trimming. For which respect the holy Prophet Dauid, finding himselfe and the whole kingdome of Iury in great affliction & calamity, thought no other meanes so forcible to draw God to compasison and commiseration of their case, as to cry out to him in this manner; *Thou which gouernest Israell, looke towards vs and be attent. Thou hast brought forth a Vineyard out of Egypt, thou hast purged the same from Gentesles, and hast planted it. Thou O God of all power, turne towards vs, looke vpon vs from heauen, and visite this thy Vineyard, which thine own right hand hath planted.* The lyke manner of perswasion vsed the holy Prophet Esay to mooue God, when he said; *Looke vpon vs, I beseech thee, O Lord, which are the worke of thine owne hands.*

Euery man
giuen to
loue hys
owne.

Psalm, 79.

But

Dispaire of Gods mercy.

Iob, 10.

The confidence of
Iob. in that
God had
made him.

But aboute all other, the blessed man Iob, standeth as it were, in argument and disputation vvith God about this matter, saying, haue not thy hands made me? haue they not framed mee of clay and earth? hast not thou compacted me as cheefe is made of milke? hast not thou knit my bones and sinewes together, and couered my flesh with skinne? hast not thou giuen me lyfe, and conserued my Spirit with continuall protection? howsoeuer thou seeme to dissemble these matters & hide them in thy hart, yet I know that thou remembreth them all, and art not vnmindfull of them. By which wordes this holy man signified, that albeit, God suffered him greatly to be tempted and afflicted in this lyfe, so far forth as he might seeme to haue forgotten him, yet was he well assured that hys diuine Maiestie could not of his goodnes forsake or despise him, for that he was his creature, and the proper workmanship of hys owne hands. In which very name of *wormanship*, holy Dauid tooke such great comfort, considering that the workman cannot choose but be louing and fauourable towards hys

ownde

Disfraine of Gods mercy.

owne worke, (especially so excellent and bountifull a workman, as is almighty God towards a worke made as man is, to his own shape and likeness,) that in all his necessities, yea euen in hys greatest infirmities of flesh, and most greuous offences committed agaynst his Maiestie, hee conceaueth most assured hope of mercy and pardon, vpon this consideration, that he was his workmanship, and consequently well knowne to his diuine wisdom, of how brittle & infirme a mettle he was made. For thus at one time amongst other, hee reasoneth of this matter. Looke how far distant the East is from the West, so far off hath God remoued our iniquities from vs. Euen as a Father dooth take compassion of hys own children, so doth the Lord take mercy vpon vs, for that he wel knoweth the mould wherof we are made, and doth remember that we are nothing else but dust.

The assured hope Dauid had, in that he was gods workmanship.

Psalm, 102.

In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy, the one, that God was his Creator, and Maker, and thereby priuy to the frailty of his constitution and nature,

the

Dispaire of Gods mercy.

the other, that hee was hys Father, whole property is to haue compassion on his children; and this is a second reason, more strong & forcible perhaps then the former, why euery man may bee most assured of pardon that hartily turneth vnto almighty GOD, considering that it hath pleased his diuine Maiesty, not onely to be vnto man a Creator, (as he is to all other thinges,) but also a Father, which is the title of the greatest loue and coniunction, that nature hath left to things in this world. Whereof a certaine Philosopher said well, that no man could conceaue the loue of a Parents hart, but he onely that had a child of his owne. For which respect, our Sauour Christ to put vs in minde of this most seruient loue; and thereby as it were, by one fire to enkindle another within our harts, did vse oftentimes and ordinarily, to reapeate this sweete name of Father in his speeches to his followers, and there-vpon founded diuers most excellent and comfortable discourses; as at one time when he exhorted them from ouer-much care and worldly solicitude; hee addeth this reason; *Your Father in heauen,*
know-

Math. 5, 6,
7, 8, &c.

Math. 6.

Dispaire of Gods mercy.

knoweth, that you haue neede of these things. As vwho woulde say, hee knowing your wants, & being your Father, you shall not neede to trouble your selues with two great anxietie in these matters, for y a Fathers heart cannot but bee prouident and carefull for his Chyldren. The lyke deduction maketh hee in the same place, to the same effect, by comparison of the byrdes of the ayre, and other irreasonable creatures: for which, if God doth make (sayth he) so abundant prouision, as all the whole worlde may witnesse that hee doth: much more carefull wil he be to prouide for men that are his own chyldren, which are more deere vnto him the any other terrestiall thing created.

All which speeches and reasons of our Saviour, are deriued from the nature and propertie of a Parent. What a Father God is. which cannot but affect & loue hys chyldren; especially such a Father, whom Christ calleth celestiall, who in thys perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie and goodnes, almighty God surpasseth the infirmite of his feeble

Dispaire of Gods mercy.

Gala, 4,

Esay, 63,

Christes comfortable embassage.

Iohn. 20.

creatures. Such a Father, as hath not onely giuen lyfe and beeing vnto hys chyldren, but also (as Saint Paule sayth,) hath poured into their hearts the diuine spirit of his onely eternall Sonne, styring them vp to most assured confidence & inuincible hope in hys fatherly goodnes and protection. And vppon assurance of thys hope, haue as well sinners as Saintes, from the beginning, fled vnto him confidently vnder this title of paternitie, and neuer were deceiued. So the Prophet Esay, as well in his owne name, as in the name of the sinfull people of Israell, doubted not to cry, *Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou O Lorde, art our Father, thou art our Redeemer.* And to confirme thys assurance vnto vs, Christ sent that most sweete & comfortable embassage vnto his Disciples, presently vpon his resurrection; *Goe and tell my bretheren, that I doe ascend vnto my Father, and vnto your Father: vnto my God, and vnto your God.* By which words of Father, and God, the one of loue and the other of power; the one of will, the other of abilitie, hee tooke away all doubt of

Dispaire of Gods mercy.

of no speeding, from each man that should make recourse to this mercifull Lord and Father. God himselfe also, after many threatens vsed by the Prophet Ieremie, against the people of Israell for their sinnes, in the end, least they shoulde dispaire, turneth about his talk, and changeth his stile, assuring them of many graces & fauours, if they woulde returne vnto him; telling the house of Israell, that hee had loued her from the beginning, and had sought to drawe her vnto him by threats, to the end hee might take mercy vppon her, & that now he intended to build her vp againe, to adorne her with ioy & exultation, to gather her chyl dren from all corners of the earth, to refresh them with the waters and Riuers of life, and all this (saith hee) *Quia factus sum Israels Pater*. For that I am become now a Father to Israel. And in the same place to wicked Ephraim (the head City of the rebellious kingdome of Samaria) hee sayth, *Ephraim is become my honorable sonne, my delight, and deerely beloued child, therefore my bowels are moued with compassion vpon him, & in abundance of mercy will I take vnto him*. So

How greatly the respect of a Father moueth God,

Ierem. 31.

Dispaire of Gods mercy.

much attributed God to this respect of being a Father vnto Israell and Ephraim, and of their beeing his chyl-dren ; for that this cause onely (notwithstanding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue and compassion towards them.

Luke, 7,

Luke, 16,

The fathers
liberall hart
to the pro-
digall Son.

And these are those tender & mercifull bowels , which holie Zacharie Father to S. Iohn Baptist, protesteth to be in almighty God towards mankind that had offended him. These are those which were in that good old father mentioned in the gospell, who beeing not onely offended but also abandoned by his younger son, yet after he saw him returne home againe, notwithstanding he had wasted all his thrift and substance , and had wearied out his bodie with wicked life, he was so far of from disdayning to receiue him, as he came forth to meete with him, fell vpon his necke and kissed him for ioy ; adorned him with newe apparrell and rich Iewels, prouided a tolemne banquet for him, inuited his friends to bee merry with him , & shewed more exultation and tryumph for his returne, then if he had neuer departed from hym.

By

Dispaire of Gods mercy.

By vvhich parable, our Sauour Christ endeououred to set forth vnto vs the incomprehensible mercie of his heauenly Father towards sinners, in which respect hee is trulie called by his Apostle, *Pater misericordiarū*, 2. Cor. I. the father of mercies. For that (as S. Bernard well noteth) this sea and Ocean of mercies, doth flow peculiarie from the hart of a Father, which cannot bee sayde so properly of the Gulfe and depth of his iudgements. For which cause he is called in scripture the God of iustice and reuenge, and not the Father. And finally, this blessed name of Father in God, doth import vnto vs by Gods owne testimony, al sweetnes, al loue, al friendship, all comfort, all fatherlie prouidence, care & protection; all certaintie of fauour, all assurance of grace, all securitie of mercie, pardon, and remission of our sinnes, whensoever vnfaignedly wee turne vnto him.

*Ber Ser. 5.
de natal.*

psal. 35.

What the name of Father doth import.

And in thys poynt his diuine Maiestie is so forward and vehement, to giue vs assurance, that being not content to set forth his loue vnto vs by the loue of a Fathers hart, hee goeth further, and protesteth vnto vs, that his hart is more tender towards vs,

Dispaire of Gods mercy.

Esay, 49,

in thys behalfe, then the hart of any mother can be to the onely chyld & infant of her owne wombe. For thus he saith to Sion, which for her sinnes began to doubt least hee had forsaken her; *Can the mother forget her owne infant, or can shee not be mercifull to the childe of her owne wombe? If she coude, yet can I not forgette or reiect thee: Behold, I haue written thee in the flesh of mine owne handes. And thys for so much as G O D is called our Father.*

The thyrd
argument of
Gods loue,
the giuing
his sonne for
vs.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that hee gaue the lyfe and blood of his onelic begotten and eternall sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpressible, as (no doubt) his diuine wisdom would neuer haue giuen, but for a thing which hee had loued aboue all measure. Which our Saviour hymselfe that was to make the payment, doth plainly signifie, and therefore also seemeth as it were, to wonder at such a bargaine, when hee sayth in the Gospell; *So deereely hath God*

Iohn, 3,

Dispaire of Gods mercy.

God (my Father) loued the world, that
hee hath giuen for it his onely begotten
Sonne. In which wordes he ascribeth
this most wonderfull dealing of hys
Fathe, vnto the vehemencie and
exceeding aboundance of loue, as
dooth also his deereft Disciple, and
Apostle S. Iohn, saying: In thys ap-
peareth the great loue and charity of
God towards vs, that hee hath sent
hys onely begotten Sonne into the
world; to purchase life for vs. In this
(I say) is made euident his exceeding
charity, that we not louing him, hee
loued vs first, and gaue his own Son
to be a raunson for our sins. Where-
vnto also the holy Apostle S. Paul a-
greeth, admiring in like manner the
excessiue loue of god in these words;
God doth meruailously commende
and set foorth his great loue vnto vs,
in that we being yet sinners, he gaue
his son to the death for our redemp-
tion. And in another place, framing
out, as it were, a measure of Gods
mercy by the abundance of his loue,
sayth thus; God who is rich in mer-
cie, through the exceeding loue
which hee bore vnto vs, wee being
dead in sinne, he reuiued vs in Chriff,
and rayfed vs vp euen vnto heauen,

1, Iohn, 4.

Christ was
giuen for
loue.

Rom. 5.

Ephe. 2.

Dispaire of Gods mercy.

making vs to fitte downe there with him, to the end he might declare to all ages & worlds ensuing, the most abundant riches of his grace and goodnes towards vs.

This was the opinion of that noble Apostle S. Paul, & of all his cotrual, Apostles, Euangelists, Disciples, and Saints ; and this worke of our redemption, proceeded only from the inflamable furnace of Gods immeasurable loue. And therefore to make no other conclusion heereof, then that which Saint Paule himselfe doth make, If God haue not spared his owne proper and only begotten son, but hath giuen him vp to death for gaining vs vnto him, how can it be, that with him hee hath not giuen vs all other things. If when we were his enemies, and thought not vpon him, hee sent to seeke vs so diligently, by such a messenger as he loued so dearly, allowing him to lay downe a price for vs which hee so infinitely esteemed: what shal we think that he will doe vnto vs now, (we being made his owne by our redemption,) if wee retorne willingly vnto him : when our receauing shall cost him nothing else, but onely a mercifull looke vpon

The conclusion of
this point,
made by
S. Paule.
Titus, 3.

Rom. 5.

Dispaire of Gods mercy.

pon vs: which is not so much from the infinite bowels of his bottomlesse mercy, as is one drop of water from the most huge gulse of the maine Ocean Sea.

And this shall suffice for the first poynt of Gods loue, declared vnto vs by the three most sweet & comfortable names and respects of Creator, Father, and Redeemer.

*The second part: howe God expresth
his loue towards sin-
ners.*

NEXT after which, wee are to consider in what manner God is accustomed to expresse & declare this loue of his, in his dealings and proceedings towards sinners. And first of all the wise man (hauing had long experience of this matter,) beginneth to describe and sette foorth in thys sort, saying vnto God himselfe, *Thou (O Lorde) doost dissemble the* *Wisd. II.*
sinnes of men, to giue vnto them time of repentance. And then, when they will not vse this benefite of his forbearing, but will needes enforce him to punish and correct them, he saith further of thys correction: *Such as*
V s. *wilful-*

Disfraine of Gods mercy.

Wisd. 12.

wilfully doe runne astray (O Lord) and will not turne vnto thee, thou dost correct them sweetly by little & little, admonishing & exhorting them to leaue their sinnes, and to belecue in thee.

Two rare
poynts of
clemencie
in God.

These two poynts then of exceeding clemency, by the testimony of the wise man, are found in almighty God, first to winke at the wicked life of men, & to expect their conuersion with vnspokeable patience and longanimity, according as also the Prophet Esay beareth witnes, adioyning the cause therof in these words; *The*

Esay, 30.

Lord dooth attend your conuersion, to the end he may take mercy on you, and thereby be exalted.

And secondly, for the same respect, when he is enforced by reason of his iustice to chastise them, yet doth hee the same with such moderation and mildnes, as alwayes in this lyfe, he reserueth place of pardon.

*Tert in A-
pol. cap. 2.*

And vnto these two, wee may adioine yet a third property of his mercie, more admirable (perhaps) then the former: which is, (as Tertullian excellently noteth) that he being the party offended, yet first and principally desireth reconciliation; hee hauing receaued the wrong and iniury,

yet

Dispaire of Gods mercy.

yet doth hee most busily intreate for
amity and attonements. And where-
as in all right and equity, hee might
deny vs pardon, and for his power
take reuenge of vs at his pleasure, yet
doth hee not onely offer vs peace of
his owne accord, but also sueth vnto
vs by all meanes possible to accept
therof, humbling (in a certaine man-
ner) his diuine Maiesty to our basenes
and vtility: and behauing himselfe in
this respect, as a Prince that were en-
amoured of his bondslaue and abiect
seruant.

God that is
offended,
seeketh at-
tonement
with vs.

Thys might be declared by many
of hys owne speeches and doings in
holy Scripture; but one place out of
the Prophet Esay shall serue for all;
where Almighty G O D so earnestly
wooeth the cōuersion of Ierusalem,
as no loue in the worlde could vter
more signes & testimonies of a hart
inflamed and sette on fire with loue,
then hee dooth towards that Citty
which so highly had offended him.
For first, after many threats powred
out against her, if shee did not re-
turne, least she might perhaps fall in-
to dispaire, he maketh this protesta-
tion in the beginning of his speech,

Gods woo-
ing of Ieru-
salem.

Indignatio non est mihi, &c. Angry Esay, 25.

Dispaire of Gods mercy.

His prote-
station.

His cuncta-
tion.

His chiding.

His fayre
speech.

I am not (ô Ierusalem) but whatso-
euer I haue spoken, I haue spoken of
good will and loue. Secondly, hee
entreteth into this dispute, and doubt
with himselte about punishing her for
her sinnes, what shall I doe? Shall I
tread her vnder my feet and put her to
the fire? or els will she stay my puissant
hand, and make peace with me, will she
(I say) make attonement with mee?
After which doubt and cunctation,
he resolueth himselte to change his
manner of stile, and to fall a little to
chide with her, and then hee sayth,
*Harken O yee deafe inhabitants of Ie-
rusalem, looke about yee, ye blind folke
that will not see: who is blinde and
deafe but my seruant, that will not re-
gard or listen to the messengers which I
send? O thou which hast open eares,
wilt thou not heare?*

And then a little after hee begin-
neth to smoothe and speake fayre a-
gaine, saying; *Euer since thou hast
beene gracious & glorious in mine eyes
I haue loued thee, & for thy soule will
I giue whole Nations. Feare not, for
that I am with thee. Where with she
beeing little or nothing mooued, he
returneth to a sweet maner of com-
plaint, saying; Thou hast enthralld*

Dispaire of Gods mercy.

me by thy sinns, and with thine iniquities thou hast greatly afflicted mee.

His complaint.

Which being sayd, & she somewhat moued thereby to loue him as it seemeth, hee turneth vnto her with this most comfortable and kind speech;

I am he, I am he, which cancelleth thine iniquities for mine owne sake, and will neuer thinke any more vpon thy sinnes.

His kind speech.

All which being done, and they now reconciled, and made fast friends together, his diuine Maiesty beginneth a very louing conference (as it were) and sweet expostulation with her, saying in these words, *Call thou to memory the thinges that are past, and let vs iudge our selues heere together. Tell me if thou haue any thing wherby thou mayest be iustified. Thy first Parent was a sinner, &c.*

His conference.

Wherat she being ashamed, & hauing nothing in the world to answer for her selfe: almighty God comforteth her, and knitteth vp the whole matter in this most kinde and amiable sort. Feare not, for I will poure out my spyr it vpon thee, and vpon thy seede, and my benediction shall be vpon thine of-springs; thy children shall bud vp and flourish as willoes planted by the water side. This sayth

His sweet conclusion.

Dispaire of Gods mercy.

sayth the Lord and King of Israel, the Lord of hoasts that is thy redeemer: I am the first and the last and besides me there is no other God. Be mindfull of this thou house of Iacob, I haue dissolued and discipiated thy sinnes, as a cloud is dissolued in the ayre; be mindfull of this, and haue an assured confidence. Thus far continueth the treaty betweene God and his Citty of Ierusalem.

**A considera-
tion vpon
the former
treaty of
God with
Ierusalem.**

And now tell me (deere Christian brother) whether it be possible for a nie heart or tongue in the worlde, to conceaue or expresse more wayes or significations of most vehement good will & burning affection, then of Gods part in this treaty hath been declared? What louer or enamoured person vpon earth, what passionate hart could wooe more earnestly, sue more diligently, sollicite more artificially, complaine more pittifully, expostulate more amiably, conferre more intrinsically, remitte offences more readily, offer benefits more abundantly conclude more sweetly, and giue more pregnant testimonie of vnfayned loue, or more assured certainty of eternall league and amity, then dooth Almighty God vnto
this

Dispaire of Gods mercy.

this Nation that so greiuouſlie had offended him? who will not confeſſe now with the Prophet Dauid, *That ſweet and mercifull is the Lord, and his miſerations ſpread ouer all the reſt of his moſt wonderfull works.* Who will meruaile if the ſame Prophet made a vow, that his euerlaſting ſong ſhould be of the mercies of this his Lorde and Maker?

Pſalm, 144.

Pſalm, 16.

But yet this thing is made much more apparant, by that which hys diuine Maieſtie did afterwardeſ to the ſame people in the dayes of Ieremie the Prophet (aboue an hundred yeeres after this Treatie in the time of Elay) at what time God being reſolved to deſtroy them & their Citie, for their obduration in their ſins, when the houre of execution drewe neere, his bowels of mercy were ſo touched with cōmiſeration towards them, as he called to Ieremy, & commaunded him once agayne to goe vp to the Temple gate, where all the people did paſſe in and out, & there with a loude voyce to cry as followeth; Heare yee the word of God, o all you of Iuda, that doe paſſe in and out by theſe gates; Thus ſayth the Lord of Hoſtes, the God of Iſrael, yet doe

Gods tender loue to Ieruſalem whē he was to deſtroy it.

Ierem. 7.

Dispaire of Gods mercy.

Jerem. 7.

Jerem. 8.

*A pittifull
complaint.*

doe you amende your wayes, and I will dwell in this place with you, &c. And when this exhortation and blessed endeuor of almighty God, could not moouē or profit them any thing at all, then his vnspeakeable goodnes beganne with sharpe threatēes in this manner; My fury and indignation is gathered together against this Citty, and vpon the inhabitants, and vpon the very beasts & cattell thereof, as also vpon the fruite and trees of this Region. The carkases of this people, shall be foode to the birdes of the ayre, and to the beasts of the field, theyr enemies shall come and cast forth of theyr Sepulchers, the bones of the Kings and Princes of Iuda; the bones of theyr Priēstes, Prophets, and inhabitants; and shall dry them at the sunne, and cast them out into the dunghill. After all which long and dreadfull commination, he altereth his speech presently agayne, and sayth with a very lamentable and pittifull voyce. *And will not he that is fallen (notwithstanding all this) rise vppe againe? Will not hee that is departed from mee, retorne vnto mee againe? O, why dooth my people runne from me so obstinately? By which lo-
uing*

Dispaire of Gods mercy.

uing complaynt, and infinite other
meanes of mercy that God vsed to
that people, when no amendment
at all could be procured, hys diuine
Maiesty was enforced to call Nabu-
chodonozor K. of Babilon before the
walls of Ierusalem; to destroy it. But
euen nowe also consider the bowels
of his vnspeakeable mercy. For ho-
ping that by this terror they might
perchance be stirred vp to conuersi-
on, hee sent Ieremy the Prophet to
them agayne, with this embaflage,
*Tell the inhabitants of Ierusalem, will
ye not yet receaue discipline and obey* Jerem. 35.
my words? Whereat those gracelesse
people were so little moued, as they
tooke Ieremy and cast him into pri-
son for his message, and thereby ex-
asperated most grieuously Gods fur-
ther indignation against them. Not-
withstanding all which, his incom-
prehensible clemencie vould not
thus abandon them: but comman-
ded holy Ieremy to write out all his
threates and promises in a booke to-
gether, and to send the same vnto
them, forth of the prison where hee
lay, by his seruaunt Baruch, to bee
read in their hearing; and so he did.
Wherof when Ioakim the king had
vnder-

The won-
derfull pro-
ceeding of
God with
Ierusalem.

Jerem. 36.

Dispaire of Gods mercy.

The obsti-
nacy of the
Iewish Na-
tion.

Ezech. 23.

vnderstanding : hee commaunded Baruch to be brought into his presence, and there to reade the Booke by the fire side, (as the Scripture noteth.) And when hee had heard but three or foure Pages thereof. hee cut them out with a penknife. and threw the whole booke into the fire, and so consumed it. At which obstinate and impious dealing, albeit Almighty God were exceedingly offended, yet commaunded he the same booke to be indited & written againe, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gained that people vnto him. But when this by no means in the world could be brought to passe: then permitted his diuine Maiestie, the whole Citty to be destroyed, according to hys former threatens, and that rebellious people to be led away captiue in bondage to Babilon. In which place and misery (notwithstanding theyr demerits) his infinite mercy could not forsake them, but sent hys Prophet Ezechiell, as also Baruch vnto them, with extreame complaynt of theyr obduration: and yet offering vnto them mercy and pardon euen then,
if

Dispaire of Gods mercy.

if they would repent.

And vvhath more vvonderfull clemencie then thys, can pofsibly bee imagined decre Christian brother?

May in reason any man euer nowe enter into doubt or dispaire of Gods mercy, howe great and greuous so euer the burden of his sins be, when hee considereth this proceeding of his eternall Maiestie with the people of Israell, for so many yeeres and ages together: vvhom himselte calketh notwithstanding, *Gentum Apostatricem dura facie & indomabili corde*, An apostolicall Nation, of a shamelesse countenance and incorrigible disposition? Can GOD deuise any more effectuell and forcible meanes, to erect and animate a sinner confidently to returne vnto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in thys behalfe, I will adioyne one thing more, which doth exceede and passe all reason & reach of humaine imagination, and thys

A wonder-
is, that GOD promisseth to a sinner full poynt, that faithfully will returne vnto him, not onely to forget and vtrerly extinguish all memory of hys former iniquities, but also to make more

ioy

Ezech. 2.

Epithetons
giuen by
God to the
people of
God.

Dispaire of Gods mercy.

Esay, 40.

What ioy
there is
made at a
sinners con-
uersion.

Esay, 30.

Luke, 15.

ioy and tryumph at his conuersion,
and to loue and cherrish him more
tenderly at his returne, then if hee
had neuer fallen or departed from
his seruice. This God himselfe signi-
fieth by the Prophet Esay, when hee
saith; *Call vnto Ierusalem speake vnto
her hart (that is, comfortably,) for
that her iniquity is forgiven, shee hath
receaued double at Gods hands for all
her sins committed.* And more plainly
in another place by the same prophet,
*The light of the Moone shall be as the
light of the Sunne: and the light of the
Sunne shall bee as the light of seauen
dayes, seauen times put together, when
God shall binde vp the wounds of his
people, and heale their sores.* And to
this purpose doe appertaine directlie
those most wonderfull Parables of
our Sauour in the Gospell, concer-
ning the extraordinary ioy and fea-
sting that the carefull woman made,
when she had found againe her groat
that was lost, & the good shepheard,
when he brought backe the sheepe
that was astray: and the mercifull fa-
ther when he receaued home his Son
that before had abandoned him.
And to the same purpose doth it also
pertaine, that in the Prophet Dauid
God

Dispaire of Gods mercy.

God glorieth especially in the seruice of those people, that before had not knowne him. And this shall suffice for this second poynt. to shew what wonderfull meanes almightie God doth vse, in setting forth his mercy, for allurement of sinners vnto repentance. *Psalm, 57.*

The third part : what assurance God giueth to them that repent.

AND so hauing declared what exceeding great loue & mercy God beareth towards man, and how effectually hee expresseth the same by his suing vnto sinners for their conuersion; it followeth that wee should in this third place, examine some-what more in particulers, what certaine assurance his diuine Maiesty giueth, of vndoubted pardon and full remission of theyr sinnes, to all such as vnfeignedly shall resolute theselues to make their refuge vnto him.

Which thing, albeit euery man by that which before hath bene treated, may sufficiently conceaue, yet for the importance of the matter, it shall not bee amisse in this place also, to adde a word or two, for more plaine

Dispaire of Gods mercy.

The promi-
ses of God
to sinners
that repent.

*Ezech. 18,
33, 34, 37.*

plaine and euident demonstration
beere. And thys shall be done by
setting downe both the wordes and
deedes, that is both the promises and
performance which almighty God
hath vsed & exercised in this behalfe,
to all such as haue offended hym
whatsoeuer. And for the first, which
are his promises, most apparant it is
as well by the thinges which before
haue beene discussed, as also by the
whole course body, and drift of holy
Scripture. that the promises of mercy
and pardon which his diuine Maie-
stie hath made to sinners, and where-
vnto by his sacred word, hee hath in
a certayne manner obliged himselfe,
are both manifold, vehement, abso-
lute, resolute, and vniuersall. *Whoso-
euer shall depart from his wicked wayes,
and turne vnto mee, sayth Almighty
God, I will receaue him.* Behold, the
vniuersality of all people and persons,
without excluding any. And then
further, *At what time so euer an im-
pious man shall returne vnto me, from
his impiety, his wickednesse shall not
hurt him, sayth the Lorde GOD of
Hosts.* See the vniuersality of al times
and seasons without exception. But
yet harken what god addeth besides.

Leane

Dispaire of Gods mercy.

Leave off to doe peruerslie, (sayth hee *Esay, 1.*)

vnto the Iewes, &c) And then doe you come and finde fault with mee if you can . For if your sinnes were as red as Scarlet, they shall be made as white as Snowe, &c . Consider the vniuersalitie of all kinde of sinnes, be they neuer so greuous, so horrible, or haynous. And finally, God talking to a soule that hath oftentimes fallen and most infinitely offended him, hee saith thus : It is a common receaued speech, that if a woman depart from her husband, and doe ioyn her selfe to another man, she may not returne to her first husband agayne, for that shee is defiled and made contaminate. And yet whereas thou hast departed from me, and hast committed fornication with many other louers, doe thou returne vnto mee againe, and I will receaue thee, saith Almighty God.

Jerem. 3.

By which wordes is expressed the fourth vniuersalitie, contayning all states, qualities, and conditions of men, how many wayes, or howe oftentimes, or howe contemptuously so euer they haue committed sinnes agaynst his diuine Maiestie . And what may be added nowe more vn-

Dispaire of Gods mercy.

**Foure vni-
uersalities
in Gods
promises
to sinners.**

to this? vvas there euer Prince that made so large an offer to his subiects? or was there euer Father that gaue so ample and vniuersall promise of pardon vnto his children? Who can now mistrust himselte to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all times and seasons, all states and qualaties of sinners are comprehended? O most miserable & unfortunate man, that excludeth himselte, whom God excludeth not. What is there in this generall and vniuersall promises, whereof any man in the world should haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiset; ô deere brother, it is onely loue and charity; and consequently cannot deceaue vs.

**3. Poynts
of great
comfort.**

Of the trueth and suretie of hys promises? It is infallible, and more certayne then heauen and earth put together. Of the power that hee hath to performe his promises? it is infinite, and not restrayned by anie bounds or limitation: vwhereof then may we doubt? or in which of these three poynts may wee not conceaue most singuler consolation? Heare
the

Dispaire of Gods mercy.

the comfortable meditation that blessed S. Bernard made vpon these three particularers which we haue now mentioned. *Tria considero* (saith hee) in *Bern. ser. in*
quibus tota spes mea consistet, charita- ver. Psalm.
tem vocationis, veritatem promissionis, miseric. Do-
potestatem redditionis. &c. in ater. Can.

That is, I do consider three things (sayth thys holy man) wherein al my hope consisteth, and whereby it is made inuinsible. First, the exceeding loue and charitie of him, that calleth me to him by repentance, secondly, the infallible truth and certaintie of his promise which he maketh to me of pardon and mercie; thirdlie, the endlesse power and abilitie hee hath to performe what soeuer he promisseth. This is that triple or three fold rope and chaine which holy Scripture saith is hardly broken, for that by this rope let downe vnto vs from heaven (which is our Country) in *Eccle. 4.*
to this world, that is our prison, wee may ascende and mount vp (if wee will) euen to the fight and possession of Gods eternall kingdome and heauenly glory. Thus far that blessed Father.

But nowe to the second poynt, if How God we consider how faithfully almighty hath perfor-

Dispaire of Gods mercy.

med hys
promises to
sinners that
haue repen-
ted.

2. Iohn. 2.

Neuer sin-
ner repen-
ted that was
not pardo-
ned.

tie God hath put in execution those promises of his from time to tyme, and how no one man vpon earth (so many ages as the world hath continued) was euer yet frustrate of thys hope, in making his conuersion vnto his Maiestie, if hee made it from his hart; wee shall find further cause for vs to confide. For so much as it is not probable, or in reason to be imagined, that hee which neuer failed in times past, will breake his promise for the time to come, especially seeing nowe in Christianitie, when we haue thys aduantage aboue other former times (as S. Iohn dooth also note) that hee who was and is our Iudge, is become also our aduocate to pleade our cause.

Cast backe thine eyes then my louing Brother, and make a view of all ages, times and seasons past and gone. Begin from the first creation of the world, and come down-ward euen vnto this day: and examine indifferently whether in all thys vvide compasse of times, persons, places, and most greuous offences comitted against his diuine Maiestie, there were euer yet any one sinner vpon earth, that returned unfainedly, and
was

Dispaire of Gods mercy.

was not receiued. The sinne of our first Parents was presently forgiven vnto them, vppon theyr first signification of greefe and sorrowe for the same. And not onely this, but our Sauour also Iesus Christ was promised to be sent, for restoring them and theyr posteritie to the glory and felicitie which by theyr fall they had lost. After this, vntill the time of Abraham and of the people of Israell, as some workes of Gods iustice are recorded in holy writ, that were exercised vppon irrepentant offenders, so are there many more celebrated of his mercy; and only two persons in particuler are mentioned, vwho notwithstanding some sorrow which they seemed to haue of theyr offences, were yet reiecte; the first wherof was the murtherer Caine, who at the beginning denyed his vickednes vnto God, and then being convicted, dispaired of remission. The second was Esau, whom Saint Paule calleth a prophane fornicator, who found no place of repentance, albeit with tears he sought the same. Wherof S. Chrysostome giueth the reason in these wordes; *For this cause Esau obtayned not pardon, for that hee did*

Adam and
Eue.

Gene. 3.

The reiecti-
on of Caine
and Esau.

Hebr. 12.

*Chrysostom.
80. de penit.
ad pop. antioch.*

Dispaire of Gods mercy.

not repent as he should haue doone, his teares proceeding rather of anger and temptation, then of true sorrow.

When the people of Israell came to be a distinct Nation, & to be gouerned by Gods appointment, howe greiuously (trow you) did they offend dailie, and almost hourelly hys diuine Maiestie? and howe graciously did his vnspeakeable clemencie remit and pardon their manifold and innumerable sinnes and trespasses doone against him? The whole

The infinite Scripture (in truth) seemeth nothing sinnes of the else, but a perpetuall narration of Iewish people, & theyr Gods incredible patience and infinite pardons receiued from mercies towards them. And if I God.

Let Manasses that most impious and wicked King be an example for all; of whose enormous life and wicked actes, whole pages are replenished, both in the bookes of Kinges and Chronicles: and yet afterwards notwithstanding, the same man falling into misery & calamitie among the Babilonians, (a fortunate schoole oftentimes

The example of Manasses.

4. Reg. 22.

2. Chro 33.

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oftentimes for Princes, who in theyr prosperitie are vvont to contemne God,) hee beganne to be sorrowfull for his former lyfe and actions, and became repentant (as the Scripture sayth,) in the sight of God for the same. Whereat his diuine & incomprehensible mercy was so much moued presently as hee receiued him to fauour, and brought him back from hys pryson and fetters, to hys kingdom and imperiall throne of maiestie.

The example also of the Niniuites is verie notable and singular in thys behalfe, against whom almighty God hauing decreed a sentence of death, to be executed within a certaine time: hee commaunded Ionas the Prophet to go & denounce that sentence vnto them. But Ionas vvell knowing the nature and disposition of God towards mercie; fore-sawe (as afterward hee signifieth) that if hee shoulde goe and beare that embassage vnto them, and they there-vppon make change of theyr liues, his Maiestie would presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

The exam-
ple of the
Niniuites

*Ionas, 1, 3,
3, 4.*

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rather to flee away by sea to the citie of Tharsis, and there to hide him selfe. But Almighty GOD rayled a tempest in that iourney, and disposed in such sort, as Ionas was cast into the sea, and there receiued & deuoured by a Whale; from whose belly hee was commaunded afterwards to repayre to Niniue, & to doe his former message, which hee performed. And the tennour of his message was, that within fortie dayes that huge Cittie of Niniue shoulde be destroyed. Which he hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites belieuing the message, and betaking themselves to repentance, God forgauē them presently, whereat Ionas was exceedingly grieued and offended, and complained sweetly to god of this strange dealing heerein, demaunding why hee had inforced him to come and preach destruction vnto the, knowing before hand that hee would pardon them. But his mercifull Lorde answered him fully to thys poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

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For so it chaunced, that Ionas sitting without the walles of the Citie Niniue, vnder an Iuie bush, that in one night by Gods appoyntment was sprung vp to couer him from the Sunne: the same Iuie by Gods ordinance was perished vpon the sudden, & was consumed by a worme, leauing the poore Prophet destitute of that consolation of shadow which he receaued by it. Where-with hee being not a little disquieted and afflicted, God said vnto him: thou (Jonas) art sorrowfull, and much grieved for losse of thine Iuie tree, which notwithstanding thou diddest not plant or make to grow, nor tookest any labour at all about it. But the same grewe vp in one night, and in one night it perished agayne. And shall not I then be carefull to pardon my great Citie of Niniue, wherein there be aboue an hundred & twentie thousand innocent people, which cannot distinguish betweene theyr right hand and their left? This was the aunswere of Almighty God to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, his owne workmanship, and the la-

Consider
this speech
of Almighty
God.

Ionas, 4.

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* In the first
part of this
booke.

Examples of
mercy in the
new Testa-
ment.

Luke, 19.

bours of his owne hands, as all other
people also are. Of which kinde of
reason and consideration, there haue
been diuers things sayd and declared
* before, for manifestations of Gods
infinite mercy. And all this that he-
therto hath been spoken, is of things
onely done in time of the old Testa-
ment, before the appearance of christ
our Saviour in the flesh. But now if
wee looke into the time of grace,
when God incarnate came himselte
in person to shewe the riches of his
endlesse mercy vnto mortall men
vpon earth: wee shall see more ex-
amples without comparison, of his
exceeding clemency. For that now,
our Creator and sheepeheard, ouer-
come (as it were) with extreame
compassion, came downe into the
vale of our misery, with resolution,
not onely to offer pardon and for-
giuenes to all his sheepe that were a-
stray and would returne: but also to
follow and seeke them out: and be-
ing found, to lay them on his owne
shoulders, and so to bring them back
vnto the folde againe, and there to
giue his life and blood for their de-
fence against the wolfe.

O sweete Lord, what greater loue
can

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can bee imagined then thys? vvhath
more pregnant signification of in-
flamed cherity, can mans cogitation
conceaue or apprehend? is it mer-
uaile nowe if hee which discended
vnto vs with his hart, and with these
bowels of burning affection, did set
open the gates of all his treasures, fa-
uours, and graces vnto vs? Is it mer-
uaile if the Apostle S. Paule doe say *John, 10, 12.*
of thys time *Superabundauit gratis,*
that grace did ouer abound? and yet
further in another place, that Christ
becing very God, did in a certayne
sort, impouerish and empty himselte,
with the most wonderfull effusion of
mercies, and hauocke of Heauen,
which at this time, and euer since he
hath made. *Rom. 5.*

Heere-hence is proceeded, that all
his delight and pleasure vpon earth,
was to conuerse with sinners, and to
giue them comfort, courage, & con-
fidence in him. Which hee did so
manifestly in sight of all the worlde,
as he became very scandalous & of-
fensiuetherby to the Scribes & Pha-
risies, and other principall Rulers
among the Iewish Nation. Heere-
hence also did proceede those hys
most meruailous speeches & strange
Philsp. 2.
*The won-
derfull cle-
mencie of
Iesus our
Saviour.*
Math. 9, 12.
Marke, 2.
Luke, 5.

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inuitations of wicked men vnto him, as for example at one time among other, when he cried out in publique.

Math. II.

Come vnto mee all ye that doe labour, and be heavy loaden, and I will refresh

you. And at another time going into the Temple of Ierusalem vpon a high feastiuaall day, when all the people were gathered together, he stood vp in the midst of them all, and brake forth into this vehement inuitation, with a loud voyce, as S. Iohn Euan-

Iohn, 7.

gelist recordeth; If any man among you be thirstie, let him come vnto mee and he shall drinke. Heereby it came to passe, that his diuine Maiestie was termed commonly,

Math. II.

Publicanorum et peccatorum amicus, the friend and familiar of wicked publicans and sinners. And heereof finally it did proceede, that he receaued all, embraced all, and forgaue all that repaired vnto him, were they Scribes, Pharisees, Souldiours, Publicans, Vsurers, Harlots, Theeues, Persecutors, or whatsoever most greuous offenders besides; vvhenceof particuler examples in each kinde might bee alledged, assuring vs furthermore, that after his resurrection, and blessed ascension to the right hand of hys Father,

he

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he would be more bountifull yet in this manner of proceeding, *and draw all men vnto him:* being at one time both our Iudge and Aduocate, our King and Mediatour, our God and Redeemer, our Father and Brother, our Priest and Sacrifice, and hee that both pleadeth and determineth our cause together.

John, 12.

What then should not we hope at this time (deere Christian brother) at the hands of this our Lord and Maister, which hath left vnto vs such words, such deedes, such assured euidence of his infallible loue & abundant mercies towards vs? why should not his dealings with other men before vs, giue vs hart and courage to trust assuredly in him, for the time present and to come? Why should not his former most infinite mercies, be vnto vs odoriferous alluring fauours and oyntments, to make vs as the Spouse did in the Canticles, follow and runne after him.

Great and many causes of assured hope in Christ.

Cant. 10.

Heare what deuout Saint Bernard doth meditate vpon this passage of Christes fragrant oyntmentes. O sweet Iesus (sayth hee) the fresh and odoriferous smell of the wonderfull clemencie, doth allure vs so runne af-

*Ber. Ser. 3.
in Cant.*

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Ver thee, when we heare say, that thou despisest not beggers, nor abhorrest sinners. We know right well ô Lord, that thou diddest not reiect the thiefe that confessed thee, nor the fittull woman that wept vnto thee, nor the Chananxan that humbled her selfe before thee, nor the wicked aduleresse brought vnto thee, nor the toler or tribute gatherer that followed thee, nor the publican that repayred vnto thee, nor the disciple that denied thee, nor Saul that did persecute thee, nor thy tormentors that did naile thy sacred body to the Crosse. O Lord, all these are fragrant smels and sauors of thy most sweet mercy; and at the sent of these thine oyntments, wee doe follow and run after thee. Thus saie S. Bernard.

The 4. part: the application of all that hath beene said.

AND so with this to come to the fourth and last part of this Chapter, and to apply all that hath beene sayde of Gods mercy to our present purpose; What man is there lyuing in the world, that reading and beleeving these things, can doubt or mistrust

Dispaire of Gods mercy.

strust to receiue pardon for their sins?

If God be he that iustifieth, who is able

to condemne vs, sayth the holy Apo-

stle S. Paule? If God be minded to

deliuer vs, who can take vs out of his

hands? If God protest that hee will

pardon vs, why should we make any

doubt or question therof at all? Why

should we not ioyne rather with that

confident and faithfull seruant of his

Saint Paule, who sayth vnto vs, and

to all other sinners liuing, in his Mai-

sters name; Let vs repaire vnto him

with a true hart in fulnes of faith, ha-

ving purged our hearts from an euill

conscience: let vs hold fast an immoue-

able confession of our hope, seeing hee is

faithfull which hath giuen vnto vs his

promises, and let vs consider how one of

vs may prouoke another to charity and

good works By which words, the ho-

ly Apostle signifieth, that what sinner

so euer shall resolue with himselfe, to

purge his conscience from wicked-

nes for the time to come, and to em-

ploy the rest of his life in charity and

good workes, hee may confidently

and boldly repayre vnto almightie

God, with most certaine assurance

to receaue pardon and remission.

And alas (deere brother) why then

should

Rom. 8.

Iohn, 10.

Hebr. 10.

S Pauls exhortation to confidence.

Dispaire of Gods mercy.

Should any man dispaire? Wherefore should any man cast away his owne soule, that God so much desireth to saue? what a pittifull and lamentable case is it to behold so manie Christians in the worlde to goe languishing in theyr sinnes, and to giue themselves ouer to all kinde of carelesse and dissolute sensualitie, (which by God himselfe is called desperation) vpon this conceite & wicked cogitation, that nowe they are gone so farre, and so deeply rooted and habited in this kinde of lyfe, as eyther it is impossible or in vaine for them now to thinke of change or amendment? O deere brother, let these men harken to this excellent discourse of holy Saint Chrysostome, which ensueth.

An excellent
discourse &
exhortation
of S. Chrysost.
hom. 2, in
Psalme, 50.

If thou be a wicked man, (sayth hee) thinke vpon the Publican. If thou be vnclene of lyfe, consider the harlot. If thou be a murtherer, remember the theefe. If thou be a swearer, call to minde the blasphemmer. Cast thine eyes vpon Saule and Paule, first a persecutor, and then a Preacher; first a violent robber, afterwarde a good steward and dispenser. First chaffe, afterwarde corne:

first

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first a wolfe, afterward a sheeheard,
first lead, afterward gold; first a Py-
rat, afterwards a good Pylot: first a
disperſer, afterward a gatherer toge-
ther: first a breaker downe of Gods
Vineyard, afterward a planter: first
a destroyer, afterwarde a builder.
Thou haſt ſcene manifolde wicked-
neſſe, but nowe behold vnſpeakea-
ble mercy. Thou haſt heard the
pride of the ſeruaunt, conſider nowe
the loue and clemency of the Mai-
ſter. I will not thou ſay to me, I am
a blaſphemer, I haue been a perfec-
tor, I haue led an vncleane and ab-
hominable life, and therefore I doubt
leaſt I ſhall not bee pardoned. Say
not ſo vnto mee, for heere thou haſt
examples to the contrary, in euery of
theſe and many other ſinnes. Thou
mayſt ſafely flye to what Port thou
liſt, and that eyther in the olde or
newe Teſtament. For in the olde,
thou haſt Dauid, in the newe thou
haſt Paule. I will not haue thee ther-
fore alledge excuſes vnto me, for co-
uering thyne ovvne covvardneſſe.
Haſt thou ſinned, repent: haſt thou
ſinned a thouſand tymes, repent a
thouſand times vnſaynedlie. This is
the onely oynment, that may bee
poured

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**The speech
of the deuill
to a soule
loden with
sinne.**

poured into an afflicted conscience,
the torment wherof I do well know.
For the deuill standeth by, whetting
his sword of desperation, and saying
vnto thee; Thou hast liued wicked-
ly all thy youth, and thy former daies
thou hast mispent, thou hast haunted
playes, and spectacles with thy com-
panions, and followed after loose and
lasciuious women; thou hast taken
other mens goods frō them wrong-
fully: thou hast beene couetous,
dissolute, and effeminate: thou hast
forsworne thy selfe, thou hast blas-
phemed, & committed many other
heynous and wicked crymes, and
therefore what hope canst thou haue
of saluation? Truly none at all.
Thou art a meere cast-away, & canst
not nowe goe backe, and therefore
my counsaile is, that nowe thou vse
the pleasures & commodities of this
worlde, and passe ouer thy time in
mirth of hart, without cogitation of
other affaires.

**S. Chri-
stoms coun-
saile against
the deuils
temptation.**

These are the words of the deuill
(louing brother) these are the coun-
sailes, and perswasions of our enemie.
But mine are contrary. If thou haue
fallen, thou maist rise againe. If thou
haue beene a lost companion, yet
thou

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thou mayst be saued. If thou haue committed fornication and adultery in times past, thou mayst be continent for the time to come. If thou haue haunted playes & games, thou mayest draw backe thy foote from hence-forth. If thou haue delighted in lewde and euill company, thou mayst heereafter acquaint thy selfe with good. This onely is necessary, that thou begin thy conuersion out of hand, & that thou repent, and take in hand to reforme thy selfe though it be at the first but a little.

Let thine eyes begin but to shed soorth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions and what they deserue: lay before thy face the day of iudgement with the torments of hell on the one side, and the ioyes of heauen on the other. Repent, confesse, amend thy life, seeke a medicine for thy wound out of hand while thou art in thys lyfe, in what state or condition so euer thou be. Yea, if thou be vpon thy death-bed, and ready to breathe out thy soule and spyrīt, feare not to repent, for that Gods mercy is not restrained by the shortnes of tyme, Which I
speake

No time
too late to
repent.

Dispaire of Gods mercy.

speake vnto you (my dere brethren) not to make you heereby the more negligent, but onely to stirre you vp to the confidence of Gods mercy, & thereby to auoyde the most dangerous gulfe of desperation. Hetherto are the words of this holy and learned Father.

In which long and large discourse of hys, we are to note, that (together with most excellent encouragement which hee giueth to all sinners, to what state and condition soeuer they be, in all times and seasons to trust in Gods mercy, and neuer to despaire) he giueth also an wholesome admonishment, that we should not by thys confidence become more negligent in reforming our lyues, but rather doe it out of hand, without all delay or procrastination. Wherevnto in like manner the holy Father Saint Augustine in lyke exhortation agaynst dispayre, dooth endeuour most vehemently to stirre vs vp, in these words. Let no man after a hundred finnes, nor after a thousand despaire of Gods mercy, but yet so let him not despayre, as hee seeke presently without all stay, to reconcile himselfe to God by amendment of life;

An exhortation and admonition of S. Augustine Ser. 58, de temp.

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life; least perhaps, after that by custome he hath gotten a habite of sin, hee be not able to deliuer himselfe from the snares of the deuill, albeit he would.

And in the very same Sermon hee discourseth yet further of the same matter, in manner following. Not euery man that hath sinned, but hee that perseuereth in sin, is hatefull and abhominable in the sight of GOD. For that no man must distrust of Gods mercy towards him that will amend and leaue his sinnes. For that God himselfe as a most sweete comforter, hath said by his Prophet. *That the impiety of a wicked man shall not hurt him, at what time so euer he shall returne from the same.* But yet this great mercy of the Lord, is then only profitable vnto vs, if we delay not our conuersion. nor doe multiply sinnes vpon sins. Which I will declare vnto you by the example of wounds and ruptures of our body, by which the infirmities also of our minde & soule may be conceaued.

Exec. II. 13.

Thus then we see, if a mans foote, A similitude legge, or arme be broken, with how of the body great paine the same is restored to to expresse his accustomed strength. But if any the misery
mem-

Dispaire of God. mercy.

of the soule member of our body should be broken twice or thrice, or more often, in one and the selfe same place: your charitie can imagine, howe hard a thing it were for that part to recouer her perfect health againe. So saith it (deere bretheren) in the woundes and ruptures of our soule. If a man doe commit sinne once or twice, and doe vnfainedly without dissimulation, make his refuge to the medicine of repentance, hee doth out of hand obtaine health againe, and that sometimes without any skarre or blemish of the disease past. But if he begin to adde sins vpon sinns in such sort, that the woundes of his soule doe rather putrifie within him, by couering and defending them, then heale by repentance and confession, it is to be feared, least that heauie speech of the Apostle be fulfilled in him, to whom he saith; *Dooſt thou not know, that the benignity of GOD is vsed to bring thee to repentance? but thou by thy obdurate & irrepentant hart, doeſt heape to thy selfe wrath, in the day of vengeance, and of the reuelation of Gods iuſt iudgement.* Thus far Saint Augustine.

Rom. 2.

But nowe (deere Christian brother)

Dispaire of Gods mercy.

ther) what can be spoken more effectually; eyther to erect vs to hope and confidence in Gods mercy, or to terrifie vs from presumption in delaying our amendment, then heere hath been vttered by these noble pillars and Fathers of Christes Church, and most excellent instruments and temples of his holy Spyrīt? The diuine wisdom of almighty God, in a certaine place, saith; That the words of wise men, ought to be spurrs vnto vs, and as it were nayles, driuen into the depth of our hearts, meaning thereby that we should be stirred vp, and most vehemently moued when wee heare such wise men as the holy Ghost there meaneth (which indeede are onely they that haue the knowledge and true feare of God,) make such exhortations vnto vs, and giue vs such wholsom admonishments, as these godly Fathers in this great affaire haue done. And how is it then (deete brother) that we are nothing stirred vp thereby, nothing quickened, nothing awaked? Well, I will conclude thys whole Chapter and treatise, with another exhortation and admonishment of Saint Augustine, for that besides the graue authority
of

Good mens
words, oft to
mooue vs
greatly.
Eccle. 12.

Dispaire of Gods mercy.

A notable
discourse of
S. Augustine
touching
our conuer-
sion. Sermon.
181. de tem.

Esay, 58.

of the man, (which ought to moue vs much.) I thinke nothing can bee spoken more excellently, or more agreeing to our peculier purpose. Thus then he sayth. Almighty God dooth neuer despise the repentance of any man, if it be offered vnto him sincerely and simply; nay hee accepteth the same most willingly, embraceth the penitent, and endeuoureth to reduce him to hys former state, wherein he was before hee fell. And that which is yet more: if a man be not able to fulfill the whole order of his satisfaction, yet dooth not God refuse the least repentance that is, though it be done in neuer so short a space. Neyther doth hee suffer the reward to perriish of any little conuersion. And this doth the Prophet Esay seeme to me to signifie, when he saith in Gods person to the people of Israel; I haue contristed thee a little for thy sinnes, I haue stricken thee and turned my face from thee, thou hast been sad and hast walked in sorrow, & I haue comforted thee again. These examples then of repentance (deere brethren) wee hauing before our eyes, let vs not perseuere in wickednes, nor dispaire of reconciliati-
on,

Dispaire of Gods mercy.

on, but rather let vs say with a confident hart, we wil turne home to our Father, and present our selues vnto our God, for truly (my brethren) he will neuer turne away from the man that turneth vnto him. Himselfe hath sayd, that he is a God which draweth neere vnto vs, were it not that our sinns doe make a seperation berwixt

Esay, 59.

him and vs. Let vs take away then the seperation and obstacle, and so nothing shall let our coniunction with him, which he greatly desireth. For to this end did he create vs, that hee might bestowe vpon vs eternall blisse in the kingdom of heauen. He did not make vs for hell, but he made his kingdome for vs, and hell for the deuill. So hee sayth in the Gospell. Come ye blessed of my Father, enjoy the kingdom prepared for you, from the beginning of the world. And to the damned, Depart from me, ye accursed, into euerlasting fire, which is prepared for the deuill and his angels.

Hell not
made for
man.

Math. 25.

If then hell fire was prepared for the deuill, and the kingdome of heauen for man, from the beginning of the world, it remaineth, onely, that we provide, not to loose our inheritance by persisting in sin. So long as

we

In this life
repentance
is available
but not af-
ter.

Dispaire of Gods mercy

we are in this life how many or great
so euer our sinnes may be, it is possi-
ble to wash them away by true and
vnfained repentance, but when we
shall once depart from this world al-
beit then we do repent, (as no doubt
but we shall from the bottom of our
harts,) yet shall it auale vs nothing.
And albeit our teeth doe gnash, our
mouth cry out, our eyes gush forth
in-teares, and our harts lament with
innumerable complaynts and suppli-
cations, yet shall no man heare vs, no
man asist vs, nor so much as with the
tip of his finger giue vnto vs a drop
of water to coole our tongue amidst
hertorments, but wee shall receaue
that lamentable answer which the
rich glutton receaued at the mouth
of Abraham, *There is betweene vs and
you a great distance, so that none may
passe from vs to you, nor from you to vs.*
Hetherto lasteth S. Augustines ex-
hortation. And heere-with-all thinke
I it good to conclude this Treatise.

FINIS.

The end of the second and last
Booke, tending to Re-
solution.